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First Presbyterian Church of
Springfield, Illinois.

The One-Hundredth Anniversary
of the Organization of the
First Presbyterian Church.

ILLINOIS HISTORICAL SURVEY



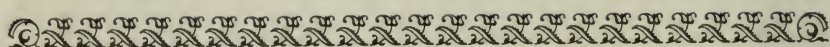
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The Centennial

of the

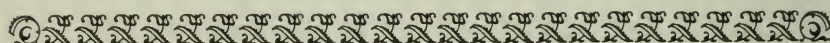
First Presbyterian
Church

SPRINGFIELD, ILLINOIS



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The Session.



ILLINOIS HISTORICAL SURVEY



January, 1828

January, 1928

The One-Hundredth Anniversary

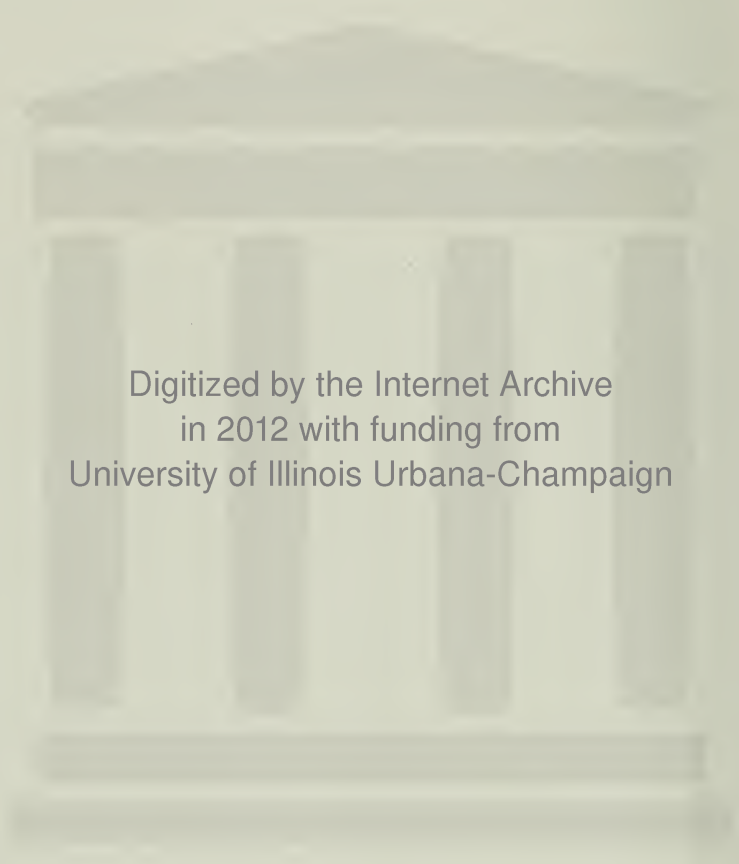
of the organization of the

First Presbyterian Church

Springfield, Illinois

*Sunday, January Twenty-ninth
to Sunday, February Fifth*

JOHN T. THOMAS, D. D.
MINISTER



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Foreword.

This booklet is the product of no one, but rather of a Century of time and an organization of people. Without a splendid tradition, a loyal, and earnest congregation it could never have been written. Indeed, the best of the "Centennial Celebration" can never be committed to writing. It was rather seen and felt. Not only the church but the city responded to the occasion. The program as outlined elsewhere was carried through without a hitch. The church was thronged with people not only for the announced public events, but at all hours for the week. Each speaker made a distinct contribution and each event was complete and inspiring. There was no single occurrence to mar what was surely a great celebration. But we missed many who could not return. Some had joined the "Church Triumphant," and we felt their interest and presence. Others we thought of and heard from; that was no small part of the pleasure of the week.

The Minister feels totally unequal to the task of adequately and properly thanking the host of people who by letter, telegram, message, presence, handshake, smile, kindly word, and hard work made it a most memorable occasion.

We are not sure of the orderly arrangement of this material. We are sure that everyone will not be alike interested in all articles. But for the sake of the permanency of record, and of those who take up the burdens we will all some day lay down, we are glad to make it fairly inclusive. We are profoundly grateful to our distinguished speakers not only, but to members of our own congregation who gave unstintedly of time, talent and money that we might fittingly observe our One Hundred Years of history.

The present Pastor has been here one-tenth of that time, and is reminded anew of the heritage of the past and the responsibilities and opportunities of the future.

We breathe a prayer for God's blessing upon all to whom this booklet shall go.

JOHN T. THOMAS,
"Centennial Minister."

The History of Our Church.

This "Historical Address" was read by the Minister Sunday morning, February the 5th, the last service, but one of the series. It is largely taken from the historical address delivered by the Rev. Thomas Logan, D. D., delivered on the Seventy-fifth Anniversary of the church. This was followed by a Vesper Communion Service, in which the Ministers of Presbytery took part, and the Session of the local Presbyterian churches assisted. A memorable service and one which fittingly marked the close of the Centennial Celebration of the First Presbyterian Church, Springfield, Illinois.

ONE HUNDRED YEARS is but a short time in the history of the older nations, but 100 years in the history of Central Illinois covers almost the entire period of its settlement. Along the river borders the Territory had been settled to some extent at the beginning of the Nineteenth Century; but the Sangamo Country, with its broad prairies, was a vast wilderness which but few had explored when the Territory became a State in 1818. Those who cross these prairies today in palatial railroad trains, running nearly a mile a minute, have but slight conception of the hardships of pioneer travel. There were no roads, and with the grass growing higher than the head, there was constant danger of losing one's way. The early immigrants felt their way much as the ancient mariners sailed from headland to headland along an unfamiliar coast. The groves were the landmarks, and where the edge of the timber stood out in bold relief against the sky, there was a "point" of direction to guide the traveler as he rode across the prairies, some of them more than twenty miles wide. This method of direction was learned from the Indians, and the name "Indian Point" still clings to the edge of one of these groves of timber north of us.

The first settler in the vicinity of Springfield was Elisha Kelley, who emigrated from North Carolina about 1818, and built his hunter's cabin somewhere in the northwestern part of the city, the Kelley Branch of Spring Creek being called by his name. His father and four brothers followed him and with other families of his acquaintance, and soon a frontier settlement had sprung up. Sangamon County was created by an act of the legislature in 1821, embracing its present territory and that of five counties, and parts of six others, to the north and east of the present boundaries.

The Kelley Settlement was located about Jefferson and Second streets. In 1823, the town site was surveyed for Pascal P. Enos, Elijah Iles, Thomas Cox, and John Taylor, each one of whom had entered a quarter-section of land. The point at which these quarter-sections came together was not the public square, as some new-comer might imagine, but a few feet south of Washington street, between First and Second streets. Around this center, near which a log court house was built, there grew up a rude settlement, most of the houses and stores being built of logs. For a time the place was known as Calhoun, but when the Southern statesman for whom it had been named opposed the grant of public lands for canals, he lost the affection of these western pioneers, and Springfield, as it had been called by the county commissioners, when it was located, became its permanent name. Nor was the suggestion an inappropriate one at that time. The few early settlers who are still living tell us that there were a number of little branches issuing from springs,

and meandering into the larger "Town Branch," which is now the main outlet of our sewerage.

It may well be imagined that Springfield early made its reputation as a muddy place, and that between 1820 and 1830 there was little to attract the eye. Peter Cartwright, the sturdy apostle of Methodism, first saw it in 1823. In his autobiography he says: "There were in this place, now the seat of government, a few smoky, hastily-built cabins and one or two very little shanties called "stores," and with the exception of a few articles of heavy wear, I could have carried all that they had for sale on my back." Dr. Bergen describes the town when he came here in 1828 as numbering about two hundred inhabitants and thirty-five log houses, with a few frame dwellings, not more than four or five, painted in front only. The court house was a small frame building standing on the east side of the public square, with broken door, broken windows, broken benches, a high seat in one end, a floor almost as dirty as a pig sty, the whole elevated on blocks as if to give free rein for the hogs to root under the floor. (Biographical Discourse preached after Dr. Bergen's death by Rev. Dr. F. H. Wines.)

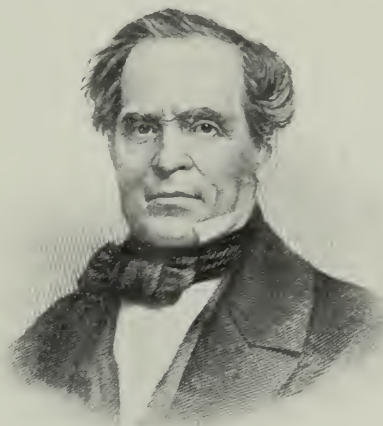
The whipping-post stood at the northeast corner of the public square, and the log jail near at hand. The lash was the punishment for petty larceny and small offenses, but the use of it was soon abandoned.

They had a strong prejudice against an educated ministry, and on all occasions spoke disparagingly of their labors. But while the ministers graduated from "Brush College" had had an important part in the religious development of Illinois, there was from the first a demand for an educated ministry, and the people looked to the Presbyterians as one of the bodies that must meet this demand.

The first Presbyterian minister who is known to have preached in Springfield was Rev. Eldridge C. Howe, a native of Massachusetts, who was graduated from Andover Theological Seminary in 1824, and after being ordained, made his way to Illinois in December of the same year. He preached for a short time at Kaskaskia, and in other churches. In a letter written to the church at Paris, Ill., in 1874, he says, writing of his experience in the year 1824, "I held worship in Springfield and other places in Sangamon County; no Presbyterian Church being yet gathered. In the spring of 1826, it seemed expedient to make Springfield my residence. There, and in one or two other places in Sangamon County, were materials for churches, as I found by my labors of this year. Pecuniary pledges were made for me in Springfield in 1827." Mr. Howe was a man of scholarly ability and piety, but he had but little adaptability for frontier work, which he attempted on quite a large scale, undertaking to supply three large counties, Greene, Morgan, and Sangamon, in a three weeks' circuit. Greene had two preaching stations, Morgan had three appointments, while Sangamon had three stations, Sangamontown, Springfield, and a small station on Sugar Creek, which he attempted to supply on the same Sabbath. In 1826, he opened a school in a building that had been used by the Masons, on the corner of Third and Jefferson streets.

Up to this time the prospect of establishing a Presbyterian Church in Springfield was not encouraging, but in the year 1825, there came to

Illinois a minister to whose zeal, not only this church, but many others, are indebted for their organization. While he never served us as a pastor, it is fitting that we should pay a tribute to that devoted servant of the Lord, Rev. John M. Ellis. He was born in Keene, New Hampshire, in 1793, of Welsh origin, and was graduated from Dartmouth College in 1822, and from Andover Theological Seminary in 1825, and was ordained in the old South Church, Boston. When he came to Illinois, he found but three Presbyterian ministers in the entire state. He settled for a year in Kaskaskia, and labored for an equal period in Missouri. In 1823, he made a tour of the Sangamo Country, and located in Jacksonville, where he took the first steps towards the organization of Illinois College. The Jacksonville Female Academy was organized



REV. JOHN M. ELLIS.

in his home. He served the Presbyterian Church of Jacksonville as pastor till 1831. After this he engaged vigorously in planting churches and educational institutions in this and neighboring states. As an instance of the hardships and trials of these pioneer ministers, we may



MRS. ELIZABETH SMITH.

note his sad experience during the prevalence of the cholera in 1833. He was at that time Secretary of the Indiana Educational Society, and was engaged in laying the foundation of Wabash College, at Crawfordsville, his family meanwhile residing at Jacksonville. Hearing that that town had been visited with the cholera, he started home immediately alone and on horseback. In passing through Canton, he stopped at the home of Mr. Nathan Jones, who asked him whether he had heard from his family. Mr. Ellis replied that he had not; whereupon Mr. Jones found

it to be his painful duty to tell him that his whole family, wife and two children, were already dead and buried. Mr. Ellis continued to take an active part in educational work until his death, which occurred in 1855.

While the organization of our church was effected by this devoted minister the impetus was given by an elect lady, Mrs. Elizabeth Smith, a daughter of Col. John Nash, of Prince Edward County, Virginia, and widow of the Rev. John Blair Smith, D. D., who was made President of Hampton-Sidney College, when his brother, Samuel Stanhope Smith, resigned that position to accept the Presidency of Princeton College. She came west with her son-in-law, Dr. John Todd, and after remaining five years in Lexington, Ky., removed to Edwardsville, Ill., where Rev. Salmon Giddings organized a church in her house. She wrote a letter setting forth the spiritual needs of the west, which was laid before the General Assembly, and in consequence two missionaries were sent out in 1820. Dr. Todd came to Springfield in 1827, Mrs. Smith still being a member of the family; and they occupied one of the few two-story frame



HOUSE IN WHICH THE CHURCH WAS ORGANIZED. THE DOOR HAS BEEN CHANGED FROM THE FRONT TO THE END.

houses in the village. It was situated at the meeting-point of the four quarter-sections, the exact spot being now covered by the brick dwelling house on the south side of East Washington Street, between First and Second Street, and now numbered as 116 East Washington Street. This brick dwelling was built by Dr. Todd in 1844.

The original members were Mrs. Elizabeth Smith, John Moore, James White, Elijah Scott, John N. Moore, Samuel Reid, William Proctor, Andrew Moore, Isaiah Stillman, Mary Moore, Jane Reid, Phoebe Moore, Jane Scott, Mary R. Humphreys, Ann Iles and Olive Slater. These were gathered from the region round about, nearly half of them living near Indian Point, twenty miles north.

The following is a copy of the original record of the organization of the church:

At a meeting held in the town of Springfield, Sangamon County, Ill., on the 30th day of January, 1828, for the purpose of forming a Presbyterian Church, the Rev. John Ellis, Chairman, and Isaiah Stillman, Clerk. After the meeting was duly opened and the object of it made known by the Chairman, it was unanimously resolved that a church be formed to be known by the name of the Sangamo Presbyterian Church. The following brethren were duly elected elders, viz., John Moore, Samuel Reid, Isaiah Stillman, John N. Moore, and Isaiah Stillman, Clerk. After which it was resolved that the Rev. J. M. Ellis, and Samuel Reed, or either of them, represent us in Presbytery on the third Thursday of March next, and that the subjoined covenant and profession of faith be adopted:

We, the subscribers, anxious to secure to ourselves and others the privileges and ordinances of the Gospel, do solemnly agree to receive each other in the love and fellowship of JESUS CHRIST, and walk together as heirs of the grace of life, taking the word of GOD as the rule and guide of our faith and practice, building only on the foundation of the Prophets and Apostles, JESUS CHRIST Himself being the chief Corner Stone. We engage to aid each others' growth in grace and knowledge, to watch over each other in Christian affection, in faithfulness to reprove and exhort with all long suffering. Relying on the grace of God, we will strive so to live and walk before the world as becomes the children of the Most High; and we will endeavor to promote the cause of vital godliness in the place where we live, esteeming like Moses the reproach of Christ greater riches than the treasures in Egypt, having respect to the recompense of the reward. We will seek first the Kingdom of God, the Kingdom which is not of this world. Admonishing one another daily, lest any be hardened through the deceitfulness of sin, and stirred up each other's pure minds by way of remembrance to be faithful unto death, that we may receive the crown of life, "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God."

"And we adopt for our Constitution, Confession of Faith, etc., that of the General Assembly of the Presbyterian Church of the United States, regarding that, as every other summary of Christian doctrine and discipline drawn by uninspired men not as absolutely perfect, but as being more conformable to the doctrine and precepts of the Gospel than any other within our knowledge."

None of the elders lived nearer Springfield than three and a half miles. There were in fact but six members residing in the town, all of them women. The outlook was not encouraging, except to those who walked by faith and not by sight. A feeble church had been organized, but it was a flock without a shepherd.

The services appear to have been held alternately at Springfield and Indian Point. The Springfield services were held in a log school house which must have been built about 1827. It was located in the midst of

a hazel thicket at the intersection of Second and Adams streets, but a few feet from the new Arsenal.

The first pastor was the Rev. John G. Bergen, D. D. He was born at Hightstown, N. J., in 1790, and was graduated from Princeton College in 1808, subsequently acting as tutor in the same institution for two years. His theological training was under the Rev. Dr. Woodhull of Monmouth. He was licensed to preach by the Presbytery of New Brunswick in 1811, and the next year took charge of the Presbyterian Church at Madison, N. J., being ordained to the ministry February 17, 1813. His ministry at Madison continued until September 10, 1828, being blessed with several revivals of religion, and a large ingathering of members to the church. His congregation opposed his request for a dissolution, but he felt that he had a strong call to work on the frontier, and the Presby-

tery consented to release him. On the 22d of September, 1828, he left his home in Madison, with his wife and five children, in two light carriages, his library and other goods having been shipped previously by heavy wagons to Wheeling. The journey occupied forty days of actual travel, not including stoppages. Finally they reached Rock Springs in St. Clair County, eighteen miles east of St. Louis. Here Mr. Bergen found a letter from Rev. John M. Ellis, urging him to come at once to Sangamon, which he did after leaving his family for a short time in Morgan County, where his relatives had settled. When Mr. Bergen reached Springfield, he was hospitably entertained by Major Iles, one of the



REV. JOHN G. BERGEN, D. D.

four original proprietors. The next morning Dr. Gershom Jayne helped him to get one of the six frame houses of the town raised from the ground and prepared for his family. On the third Sabbath of December, he preached at the school-house and administered the Lord's Supper. At the close of the service he announced that he had come with his family to seek a home here, not to make an experiment, but to plant with their planting, and to grow with their growth. He thought they ought to do one thing without delay: "Let us rise up and build a house for God." This announcement was made with the concurrence of the session at their meeting December 15th, 1828, when the following was adopted: "Resolved that the citizens of the place be invited to meet in the school-house at early candle-light on Monday evening to take into consideration the expediency of undertaking to build a Presbyterian meeting-house, and that Mr. Bergen give notice at the preparatory Lecture this afternoon." Peter Cartwright claims that there was an understanding that

the first building was to be the joint property of Methodists and Presbyterians until one church became strong enough to buy out the other; but this announcement shows that the purpose to erect a Presbyterian House of Worship was made plain from the start. The Methodists were afterwards given the lot on the corner of Fifth and Monroe streets, where the Franklin Life Building stood. There they built a frame church which was completed a short time after the Presbyterian Church, which they were invited to occupy till their house of Worship was finished.

At the meeting held in accordance with Dr. Bergen's invitation, a building committee was appointed, consisting of John Todd, Gershom Jayne, Washington Iles, David Taylor, John Moffatt, Samuel Reid and Elijah Slater. In a few days over \$1,200 were subscribed, to which was added \$200 received in answer to an appeal published in the Home Missionary.

It was determined that the church should be built of brick, and Thomas Brooker, a brick-maker and stone-mason, was sent for from Belleville to do the work. The burning of the brick and other preparations occupied the summer of 1829. The corner-stone was laid August 15th of that year, and the building dedicated to the worship of the Triune God on the third Sabbath of November, 1830. It was by no means the "shanty" described by Cartwright, but a substantial structure, 30 by 45 feet in dimensions. It had circle-headed windows, a raised ceiling, supported by one or two rows of pillars, a pulpit with a balustrade, and black walnut seats. It was the first brick church erected in Illinois, there being at that time two stone Roman Catholic churches in the vicinity of St. Louis. The location was on the east side of Third Street, midway between Washington and Adams streets. It was occupied till the completion of the second House of Worship in 1843, after which it was known as the Mechanics' Union. A dwelling house was built in front of it and occupied by the Rev. Francis Springer, who conducted a school.

Many interesting incidents are connected with this old church. The bell was hung in a belfry standing on the east side of the church and separate from it. One who attended services in the old church states that the sexton was accustomed to ring the bell for a time and then to toll it till Dr. Bergen's hat was placed in the east window as he entered the pulpit.

Mr. Rague was leader of the choir. The tune book was Mason's Missouri Harmony with patent notes. Edward Jones was the accompanist on the flute, and Henry E. Dummer on the violin. It is said that one night, when the hymn "Sweet is Thy Works, My God, My King, To Praise Thy Name, Give Thanks and Sing," was announced, before Rague could pitch his pipe to "Kingsbury" to which it was set, Dummer started it to "Ye Banks and Braes of Bonny Doon." The first church wedding was solemnized by Dr. Bergen in 1832, the contracting parties being Mr. William Porter and Miss Margaret Klein. The use of the church was freely accorded to different religious denominations.

The Episcopal Church held its first public service there on the 28th of June, 1835. Bishop Philander Chase was the guest of Dr. Bergen, and arraying himself in his surplice at the house on the corner of Fourth and

Washington streets, the ministers walked to the church on Third Street. Astonished at the unaccustomed sight, the small boys raised the shout, "Look at the man with a dress on," and soon there were numerous companions following in the procession, thus insuring a large congregation. Bishop Chase administered communion, giving an invitation to Dr. Bergen to partake of the elements, which he readily accepted.

The building of the church was but the beginning of arduous labors on the part of the first pastor. The original organization included members gathered from a wide region of country. On the 24th of May, 1832, "after mature deliberation, it was resolved by the elders and members of our church living at Indian Point and Irish Grove, in consideration of the distance from Springfield, and in hope that God may crown the measure with his blessing and send them a minister, to be organized into a church known by the name of the North Sangamon Presbyterian Church, which was accordingly done, John G. Bergen, minister officiating, and all the members belonging to the Springfield Church living on Indian Creek and Irish Grove were attached to it." This first colony depleted the church of thirty-three of its members, leaving fifty-one on the roll. Two of the elders went with the new organization. The vacant places in the eldership were supplied by Ebenezer S. Phelps and Elijah Slater. The former of these in a biographical sketch, given on the occasion of the fiftieth anniversary of his wedding, describes the religious situation at that period: "We arrived safely at Springfield, Ill., on the 26th of July, 1831. There was a Methodist Church, a Baptist Church and a Presbyterian Church. * * * We united with said church, and I was soon after chosen an elder. At that time there were but three male members living in the town, one of whom, an elder, lived about three miles from the village. There were more female members. Members were gradually added by letter and some by profession. A few months, perhaps more than a year after, the Rev. Mr. Bergen, with Rev. Messrs. Hale and Baldwin, held a protracted meeting of about a week, which was greatly blessed to the church, and quite a number of young people were hopefully converted, and united with the church. Amongst them were our children, Ebenezer and Jane. In 1834 or 35 there was a difficulty in the church, which was finally settled by forming another church, taking the name of the Second Presbyterian Church, with which we united. The number of the members of the First Church who left to form the Second Church was, I think, about thirty. Of that church I was chosen an elder."

This early division of the church, but seven years after its organization, was due to the differences of opinion which, two years later, in 1837, led to the division of the Presbyterian Church into the Old School and New School branches. It is unnecessary to dwell upon the causes of this division, which were removed long before the reunion of 1869. Suffice it to say that, while there was much misunderstanding of each other's views, there was some honest difference of opinion upon doctrinal questions, and as to the administration of missionary work by inter-denominational societies instead of the church. This was a very practical question on the western frontier, where new churches were being organized. Under the circumstances, it was hardly to be expected that

there would be entire harmony in a church composed of elements drawn from all parts of the country. Yet neither political questions, nor even the subject of slavery figured in the division. This is evident from the fact that, in 1837, when excitement ran high at the time of the murder of Lovejoy, a resolution was introduced in Presbytery demanding that slave-holding should be a bar to communion. This was opposed not only by Dr. Bergen, but also by Rev. Dewey Whitney, the pastor of the Second Church; and they agreed in supporting a milder resolution looking to the ultimate extinction of human slavery. The difficulties in the church came to an issue in 1835, when it was proposed to issue a call for the pastoral services of Dr. Bergen, who had previously sustained the relation of stated supply. At the Congregational meeting which formulated the call, all the supporters of the church were allowed to vote. Against this action, a complaint was taken to Presbytery, which met at Bloomington, April 3, 1835.

When the First Church was organized in 1828, it was within the territory covered by the Presbytery of Missouri. On the 9th of January, 1829, a Presbytery was constituted in connection with the Synod of Indiana, covering the entire state, and known as the Center Presbytery of Illinois, so-called because the other Presbyteries of the Synod, Indiana and Missouri, were east and west of it. Rev. John G. Bergen united with this Presbytery at its second meeting, March 19, 1829, and Samuel Reid was present as elder from Sangamo Church. In 1831, the three Presbyteries of Kaskaskia, Illinois, and Sangamon, called for the three principal rivers of the state, were constituted and organized into the Synod of Illinois. This church, whose name, without any formal action, was changed from Sangamo to Springfield, fell into the territory of the Presbytery of Sangamon. In the disruption of the Presbyterian Church in 1838, the Presbytery of Sangamon adhered to the Old School Assembly, and the First Church remained in this connection. The Second Church became connected with the Presbytery of Illinois, New School. In the reunion of 1870, the Presbytery of Springfield was constituted, embracing most of the territory of the Old School Presbytery of Sangamon and the New School Presbytery of Illinois, and from that time all our Springfield churches have been in the same ecclesiastical body.

In 1841, the congregation had so increased that a new church building was needed, and steps were taken to erect one on the corner of Third and Washington streets. The corner-stone was laid May 23, 1842. It is on the northwest corner of the building. In 1842, the congregation moved into the basement of the new house, and the main audience room was dedicated November 9, 1843. Many interesting circumstances are connected with this building, which is still used as a house of worship, having been sold in 1872 to St. John's German Lutheran Church. The contractor was Mr. Henry Dresser, and the cost was between \$15,000 and \$20,000.

The organ was built in Rochester, N. Y. There had been some objection raised to the bass-viol previously in use, one very conservative member calling it an "ungodly fiddle." Dr. Bergen enjoyed good music, and succeeded in overcoming the scruples of those who objected to the organ. James L. Lamb was chosen elder in 1835, Joseph Torrey and

Edmund R. Wiley in 1837, James M. Duncan in 1839, and Asahel Stone in 1842.

Dr. Bergen was now sixty years of age. He had been preaching to the people for twenty years. Mr. Dodge's (who had come to Springfield as an Evangelist) preaching had given great acceptance, and many felt that it would be well to call him a co-pastor. The trouble so wrought upon the mind of Dr. Bergen that he was led to resign his pastoral charge. The majority of the congregation stood by the pastor; but, hoping to prevent a division, Dr. Bergen placed his resignation in the



SECOND BUILDING.
FIRST PRESBYTERIAN CHURCH.

hands of the Presbytery. After twice refusing to accept it, the Presbytery at length consented to dissolve the pastoral relation, after passing a resolution expressing the highest regard for his Christian character and his efficiency as a minister. The division, however, had gone too far to be prevented and the Third Church was organized February 6, 1849.

This second division, like the first, proved helpful to the cause of Presbyterianism in Springfield. The Third Church prospered under the pastoral care of Rev. R. V. Dodge, Rev. C. P. Jennings and Rev. George

W. F. Birch, D. D. During the last of these pastorates the building which the First Church now occupies was erected. The Third Church was situated on the northwest corner of Sixth and Monroe streets. The property having become valuable for business purposes was sold to advantage, and the building was transferred to the Second Methodist Episcopal Church, and moved to North Fifth Street.

The building was completed and dedicated April 12, 1868.

The entire cost of the building and two lots was \$69,108.09, of which \$3,620 was expended for the organ.

In the year 1872 the First Church paid the indebtedness of the Third Church and made improvements to the building, together amounting to



PRESENT BUILDING.

FIRST PRESBYTERIAN CHURCH BEFORE REMODELING.

about \$20,000, and entered upon the possession of the property. At the same time a majority of the members of the Third Church were transferred to the First. A nucleus however remained, to whom the sum of \$3,000 was paid for their interest in the property. The organization of the Third Church was continued, and it is now enjoying a high degree of prosperity in its location in the northern part of the city.

On March 26, 1849, the Rev. James Smith, D. D., was invited to become Pastor and on April 11 he had accepted and was installed.

At the installation services, Rev. A. Todd presided and gave the charge to the pastor; Dr. Bergen preached the sermon and gave the charge to the people. Dr. Smith was a native of Scotland, a man of scholarly ability which attracted to the church many able men. He was the author of a noted book against infidelity. Among those who became connected with the congregation during his pastorate was Abraham Lincoln and family. His wife, Mrs. Mary Todd Lincoln, became a communicant April 13, 1852. Mr. Lincoln never made a profession of religion, but there is abundant evidence that he exercised a Christian faith during his term of office. In his earlier life Mr. Lincoln had skeptical tendencies, which were overcome by the influence of Dr. Smith. The entire subject of the religious views of Mr. Lincoln is ably discussed by

Rev. James A. Reed, D. D., late pastor of this church, in two articles, the first in *Christian Literature*, Vol. XIV, p. 641, and the second in *Scribners' Monthly*, 1873, p. 333. A letter from Rev. Dr. Smith to W. H. Herndon, which appeared in the *State Journal* in March, 1867, forcibly expressed his opinion of those who were trying to create the impression that the martyred President was an unbeliever. Herndon states that Mr. Lincoln seldom attended church. I have taken particular pains to inquire as to this matter from many persons who attended church at that time, and the uniform testi-



REV. JAMES SMITH, D. D.

mony is that his attendance was quite regular, and that he was an attentive and respectful worshipper. He occupied Pew No. 20 in the church on the corner of Third and Washington streets, and is credited in an old treasurers' book with paying an annual subscription of \$36. The Pew of Abraham Lincoln and family was for a number of years the property of St. John's Church, but as shown by the inscription on it, and given on another page it was purchased by Mr. Lincoln's friend, Mr. John W. Bunn and returned to the church. Mr. Lincoln had a warm regard for Dr. Smith, whom he afterwards appointed Consul in Dundee, Scotland. Dr. Smith died and was buried with high honors in Scotland.

One of the additions to the church property during this pastorate was a new bell, which was bought by the ladies at an expense of \$1,300.

The original bell had been cracked, and the trustees allowed the ladies to use it in trade for a new one. The bell bears the inscription, "Presented by the Ladies of the First Presbyterian Church." It was the only piece of property reserved in the sale of the building to St.

John's Lutheran Church, and it now hangs in the spire of our present edifice.

Dr. Smith resigned his charge in October, 1856. A special meeting of the Presbytery was called November 1st to consider the resignation. The congregation was cited to appear by commissioners on the 17th of December, when the pastoral relation was dissolved.

A call for the third pastor, Rev. John H. Brown, D. D., was presented in Presbytery April 3, 1857. It was accepted and shortly after he was installed. Dr. Bergen presided and gave the charge to the people, Rev. H. R. Lewis preached the sermon, Rev. R. V. Dodge delivered the charge to the pastor. Dr. Brown was a man of commanding presence, of pleasing countenance, gentle and genial in manner, exceedingly companionable in social life, strong in courage, lecidied in conviction, wise in counsel, and was accorded by his contemporaries a place in the very front rank of the preachers of the day. His pastorate was characterized



INTERIOR OF SECOND BUILDING—THE DRAPED PEW WAS OCCUPIED
BY ABRAHAM LINCOLN.

by a strengthening of the church along all lines. The church began to take a high rank in contributing to benevolence. There were large gatherings of members in 1859 and 1864. The disturbing influences of the Civil War were felt in its first two years. Fifteen of the young men of the church left for the scene of strife. Their names are as follows: Henry VanHoff, Fred Sprigg, John C. Sprigg, B. H. Ferguson, Robert I. Ferguson, Fred J. Cotton, Marshall McIntire, John G. Buck, Henry Jayne, Alvin French, John Bergen Lewis, Robert Allen, Andrew Camp, Henry Sanders, Watson Penman. On one occasion, when the sufferings of the soldiers in the field were very great, Dr. Brown came down from the pulpit and in a few minutes raised \$800 for the work of the U. S. Christian Commission. In 1863 and 1864, the church was in a more prosperous condition than ever before. Thomas H. Bergen, William A.

Bennett, and Josiah Waddell were ordained elders October 31, 1857, and Dr. Thomas Hening, February 8, 1861. Two hundred and four members were added to the church, 106 by profession and 98 by certificate; \$9,722

was raised for benevolence and \$18,405 for congregational expenses.



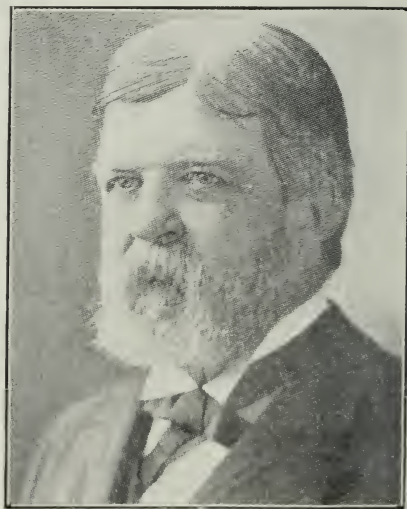
REV. JOHN H. BROWN, D. D.

Failing health led to Dr. Brown's resignation in 1864. The matter was brought before the Presbytery June 29th, at which time Dr. Brown stated that in consequence of physical inability to discharge his duties he had asked the congregation to unite with him in requesting a dissolution of the pastoral relation. The action of the church consenting to a dissolution from a desire for the welfare of their beloved pastor was presented, and the church declared vacant. Dr. Brown was subsequently a pastor in Chi-

cago where he died February 23, 1872, and his remains were interred at Oak Ridge Cemetery.

There was no pastor at the time when the remains of President Lincoln were brought to Springfield for burial. In that solemn hour when the sympathies of the entire world were centered in Springfield, Dr. Henry A. Nelson of St. Louis occupied the pulpit, preaching an eloquent sermon which made a profound impression.

The next minister, Rev. Frederick H. Wines, LL. D., was the first and only pastor ordained at his installation. The theological course of Dr. Wines had been interrupted by the Civil War, in which he served as Chaplain. He was received by the Presbytery of Sangamon as a Licentiate from the Presbytery of New Brunswick, October 2, 1865. A call for his pastoral services was presented



REV. F. H. WINES, LL. D.

by the First Church, and after the usual examination had been sustained, he was ordained and installed October 29, 1865.

One hundred members were added to the church during that year, seventy-eight on profession of their faith. There was also much activity in Christian work at this period. A mission school was begun in the northwestern part of the city, near the cemetery. Subsequently services were held in a grove east of the brewery, and in 1868 an octagonal building was erected on the corner of Carpenter and First streets, in which a Sunday-school was conducted successfully for a number of years. The chapel on the corner of Fourteenth and Douglas streets (now Lawrence Avenue) was built about this time, and a Sunday-school carried on efficiently for about thirty years. Several revivals occurred at this place, and many were led to the Saviour. The First Congregational Church was organized about this time. It was made up in part of members of the First Presbyterian Church. In its establishment Dr. Wines took an active and friendly part.

Dr. Wines was led to give up his pastorate, after four years of effective services, by an appeal to accept the position of Secretary of the State Board of Charities, for which he displayed a special fitness in the reorganization of the various institutions for the afflicted in body or mind. The matter presented itself to him as a duty, and when he so presented it to the congregation, they consented to his resignation, and the pastorate was dissolved by the Presbytery June 12, 1869.

The fifth pastor was Rev. James A. Reed, D. D. He was received by the Presbytery January 11, 1870, from the Presbytery of Dubuque, and a call presented by the First Church was placed in his hands. The installation took place the first Sabbath of February following.

Dr. Reed's pastorate was a long and useful one, continuing eighteen years, nearly approaching the length of the first pastorate. After two years' labor in the building on the corner of Third and Washington streets the First Church agreed to take the property and liquidate the indebtedness of the Third Church. About 100 members of that organization were enrolled in the First Church, and a practical consolidation effected which has done much to secure the prosperity of the church. A mission chapel was built at Starne's West Coal Shaft, and a Sunday school maintained for some years. The Woman's Missionary work was organized and made effective in raising funds. The Woman's Foreign Missionary Society was organized May 12, 1871. From the early history of the church there had been a society of Christian women who frequently sent boxes of clothing to Home Missionaries. On June 22, 1882,



REV. JAMES A. REED, D. D.

a Home Missionary Society was organized to support the special school work of the Presbyterian Church. These societies were subsequently consolidated. They continue in a highly prosperous condition. Miss Alice Schumucker, a member of the family of Dr. Reed, gave herself to missionary work in the foreign field.

A Young Ladies' Missionary Society was organized December, 1873. After the death of Mrs. Elizabeth J. Brown, who had been a zealous worker in the missionary cause, this organization was called by her name. A children's band known as the Busy Bees was organized a few years later. A Young Men's Society was organized, which became a Young People's Society of Christian Endeavor shortly after that movement was begun.

In April, 1888, Dr. Reed resigned his charge on account of failing health. The congregation at his request concurred in asking a dissolution of the pastoral relation, which request was granted by the Presbytery April 11, 1888. Dr. Reed's pastorate was a fruitful one. Six hundred and ninety-one members were added to the roll, 328 by profession of faith and 362 by certificate; \$34,418 was contributed to the benevolence of the Presbyterian Church, and \$41,986 to miscellaneous benevolence, much of it to the Y. M. C. A. The congregational expenses, including the debt paid for the Third Church property was \$113,200. Dr. Reed died February 7, 1890, in Chicago. His remains were brought to Springfield for burial.

(The above is largely, as before stated, taken from the 75th anniversary sermon of the Rev. Thomas Logan, D. D., who became the sixth minister.)

He was called June 29, 1888, and began his labors on the 7th of the following October. He was received by the Presbytery of Springfield from the Presbytery of Erie October 10, at which time the call from the Springfield Church was placed in his hands and accepted. He was installed November 13, 1888. In this service Rev. D. C. Marquis, D. D., LL. D., of Chicago, preached the sermon, Rev. Gerrit Snyder, pastor of the Third Church, delivered the charge to the pastor, and Rev. D. S. Johnson, D. D., pastor of Second Church, presided and delivered the charge to the people.

In 1890-91, the congregation contributed liberally to the erection of the Third Presbyterian Church, giving about \$4,000 in addition to the lot which was donated by a number of the congregation. In 1892 the Sunday-school room and adjoining class rooms were built and extensive alterations were made in the church building at a cost of about \$7,500. After occupying these buildings for but nine months, by the burning of the adjoining building they were almost entirely destroyed October 19, 1893. They were rebuilt at a considerable expense beyond the amount of the insurance. At the same time the lot north of the property was acquired. The third of the following August, 1894, while workmen were employed in repairing the roof underneath, the building was set on fire, and narrowly escaped entire destruction. This time repairs were made on an extensive scale. The roof was replaced, a panel-oak ceiling substituted for the former one of plaster and stucco, and an entirely new

action placed in the organ at an expense of \$800. The entire expense of the improvements made at this time was very heavy, but was cheerfully borne by the people. It is an interesting fact that not a single service of church, Sunday-school or prayer meeting was omitted by reason of the injury to the building in either fire, the uninjured parts being used until the damaged portions were restored. The main audience room was reopened January 5, 1895. The tribulations of the church did not end, however, with the restoration of the building. In 1899 it was discovered that some of the important timbers of the spire were de-



REV. T. D. LOGAN, D. D.

fective and must be replaced. This involved the tearing down and rebuilding of seventy-five feet of the upper part of the spire. This spire was again deemed unsafe and finally removed in 1916, rebuilt much lower, as rectangular tower in 1926. In 1894 a handsome window in memory of Mrs. McKee Holmes was placed in the church by the graduates of the Bettie Stuart Institute of which she was the principal for many years. On account of its very delicate coloring it was placed in a northern light. Subsequently two other handsome windows were placed on the south side, one in memory of Mr. Benjamin S. Edwards, and the other in memory of Mrs. Sarah Irwin Ferguson, Mrs. Elizabeth

Ferguson Bunn, and Mrs. Sarah Bunn Jones, grandmother, mother and daughter, who had been faithful members of this church. Still later other windows in keeping with the first, and rarely beautiful, were installed and dedicated to the Stuve and Brown families. A complete list of the windows is found on another page.

In the year 1892-3, the lot on which the mission chapel stood on the corner of Fourteenth Street and Lawrence Avenue, was sold, and with the proceeds, and other contributions, the building was moved to a lot donated for the purpose on the corner of Capitol and Wheeler avenues in East Springfield. This is now the Fifth Presbyterian Church of which the Rev. Abram G. Bergen, D. D., is Minister.

In closing his comments on his own pastorate Dr. Logan said: "The earlier records of the church have many omissions, and doubt-



INTERIOR OF THE PRESENT BUILDING.

less many names were never recorded; but so far as reported, 2,057 communicants have been enrolled, 1,054 received by profession of faith and 1,003 by certificate. The aggregate contributions reported for Home Missions have been \$20,190, for Foreign Missions \$26,875, for the other benevolences of the Presbyterian Church \$40,114, for benevolence outside of the church \$59,942, a total of \$147,121. The congregational expenses were not reported till 1852. Since that time \$240,582 have been raised and expended for the support of the church. The grand total of money reported is \$396,703, and with unreported offerings must be considerably more than \$400,000.

Figures, however, give but a slight idea of the real work and influence of a church. We are not here to boast of ourselves. We have no disposition to claim an undue share in the religious work that has been prosecuted in Springfield in three-quarters of a century. We

rejoice that we have been workers together with our brethren of our own and other denominations, and trust that we have all been workers together with God. If this historical review has the effect of showing to the generations to come the praises of the Lord, and His strength, and the wonderful works that He has done, we feel confident that, trusting in the same Divine power, far more efficient work will be done in the name of the Lord Jesus Christ. To Him be all the glory. Amen!"

The above is, as has been said, largely from Dr. Logan's own hand. Following this, he completed twenty-five full years as pastor. He has well said that "figures give but a slight idea of the real work and influence of a church." Of no one is this more strictly true than of Dr. Logan and his pastorate. The impress of his unusual character is manifest in the life of the church, not only, but of the city and Synod. Daily are those encountered who pay tribute to the power of his example and the strength of his pulpit work. He was sturdy and unwavering in his faith, but charitable toward all. The writer deems it an inestimable privilege to have "entered into his labors." He laid a foundation not in stone, but in Christian faith. He erected "Temples within" which will endure for all time.

No word said of his work would be in any sense complete, without including a reference at least to the high esteem in which his family was and is held. Mrs. Logan, with Miss Elsie, makes her home in Springfield; Elizabeth and Howard live in Chicago and Marjorie in Milwaukee. Rarely is it given to a group to hold a more sacred place in the hearts of others than that held by Mrs. Logan and family.

Dr. Logan died April, 1921. His funeral was from his own pulpit and his body laid to rest with his honored forefathers in Pittsburgh, Pa.

Following Dr. Logan's resignation, the church called the Rev. Donald C. McLeod, D. D., another Scotchman, who had for fourteen years been the aggressive pastor of the First Presbyterian Church, Washington, D. C. Dr. McLeod was born in Nova Scotia, graduated from Western Seminary and had held pastorate in Meadville, Pa. (Dr. Logan's former pastorate.) He came to Springfield in the vigor of a splendid, well-rounded manhood; entered most actively into the entire life of the church and city. His work cannot be wisely appraised by the present incumbent, but is gratefully appreciated. It may be safely said, however, that his greatest emphasis was in the Sunday School, not only in his own church but in the city and county. He not only enlisted the enthusiastic support of an able corps of officers and workers, but himself taught a splendid class of younger men.

Among the material changes which may be recorded during his pastorate are the rebuilding of the gallery and the installing of the matchless organ.

Resigning in December, 1917, Dr. MacLeod accepted the pastorate of the Central Presbyterian Church, Saint Louis. From there, he went to the Dundee Church, Omaha, from which by invitation of the Session, he came to occupy the pulpit on Home Coming Sunday. The writer in studying the pictures, reading the records, coming to understand some-

thing of the viewpoint and characteristics of the seven men who have preceded him, is impressed with their marked dissimilarity. Each made his own indelible impression; met the problems of his "day and generation" with insight, peculiarly his own. Each could well be called an "unusual personality." But, truly, while the work, the emphasis, the method of each was markedly different, each from the other, all were servants of the Lord.

But nothing impresses one more in publishing this than its total inadequacy. This, in spite of the fact that so much of it is the work of

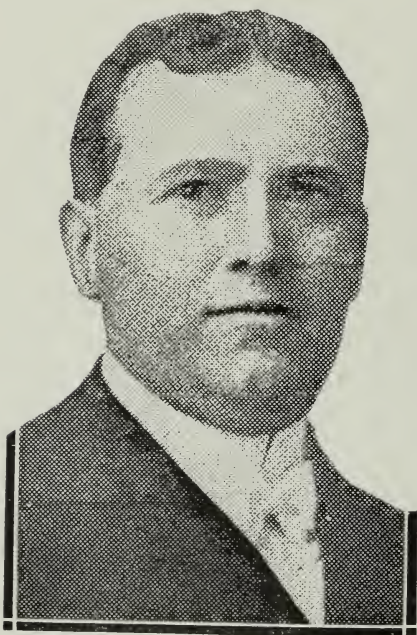
Dr. Logan (and no one of all could do this work so well as he).

What of the officers and members! Only the fact that the Pastors have been few in number and the brief record of their life's work possible, makes the publishing of this booklet justifiable. Certainly, no one of them would claim a larger share in "This Ministry" than that accomplished by a host of men and women, who have been worthy "yoke-fellows." Each Pastor loved the church dearly. That can but mean that each one saw many noble Christian people, loyally and lovingly striving to do his part. What an army has been in the hundred years, in the language of the fathers "transferred to the Church Triumphant;" men and women having completed a long and useful life; others taken in

the midst of the fray, when they seemed so necessary; still others when it seemed all of life was before them. The suffering it has all meant! And the comfort! But this must be an attempt at least at history and not a homily.

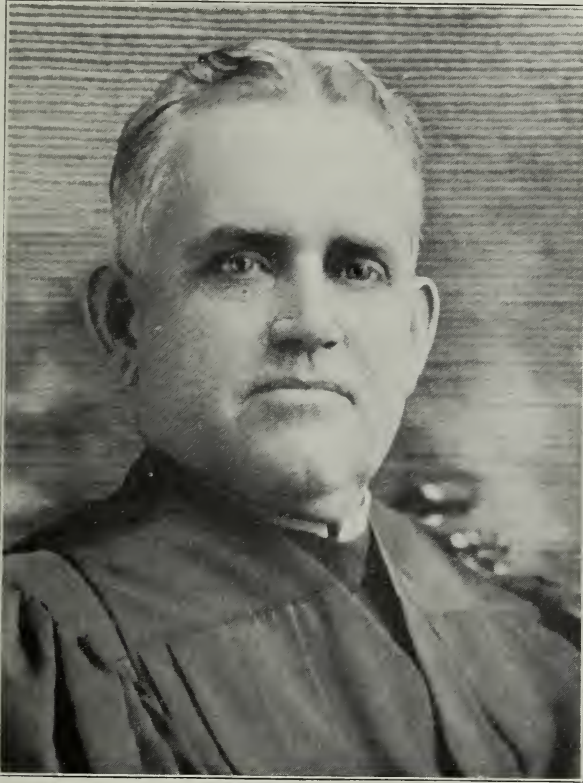
In approaching the task of completing the booklet by reference to the present pastorate; the writer is humbled indeed. This, it seems is the uppermost thought, "I wonder if when life is done and the final record made it will all look like that!" The cheering thing, however, is the splendid hope that He will have a few facts, not elsewhere recorded.

A few things which the historian of one hundred years hence may be mildly interested in is that the Pastor of the church when the church celebrated its Centennial was a Welshman on his father's side and Scotch-Irish on his mother's; that he was born in Tennessee, educated in Sweetwater Prep School, King College and McCormick Seminary, Chicago. Held pastorates in First Presbyterian Church, Canon City, Colo., Westminster



REV. DONALD C. McLEOD, D. D.

Presbyterian Church, Grand Rapids, Mich., and First Presbyterian Church, Louisville, Ky.; that he was called to Springfield in March, 1918, and began his work in the following September. During this period, under the able leadership of the officers, the entire plant, with the exception of the auditorium, was razed and rebuilt, improvements were made in the auditorium; the Manse was purchased; a church secretary was employed (Miss Mary Murphy, 1920-1925, and Miss Louise Jacobs, 1925-1928) and for one year the Rev. Abram G. Bergen, D. D., great-nephew of Dr. Bergen was assistant pastor. The great spires, which had



DR. JOHN T. THOMAS.

previously been taken down were rebuilt, much lower. The budget more than doubled. With all gratitude, it may be said, we do not feel that we have reached the decrepitude of old age. We are living as a Christian church must ever live, with the self renewing vigor of eternal youth. Our task is perhaps somewhat different, our faith may find its own expression, but it is the same faith; that God has revealed Himself and His will to us in the person and work of Jesus Christ. In the light of His revelation, the strength of His spirit, the joy of His companionship, we begin the new century.

JOHN T. THOMAS, Minister.

Woman's Work.

The newest woman's organization in the First Presbyterian Church is the "Woman's Auxiliary" and the membership consists of every woman in the church. The following officers, circle leaders and chairmen of committees form the executive council:

President—Mrs. Charles D. Wright.

First Vice President—Mrs. Henry Child.

Second Vice President—Mrs. Frank Ide.

Recording Secretary—Mrs. E. C. Whittaker.

Corresponding Secretary—Miss Alice Orendorff.

Treasurer—Mrs. W. L. Laird.

Circle Leaders—Mesdames Leigh Call, George Williams, E. R. Talbott, Hazel Larrimore, Lauretta Booth, James A. Day, Frank Partridge, Homer Macnamara, Albert T. Rankin and John T. Thomas.

Chairman of Committees—Mesdames William McKenzie, Edward Brown, A. D. Mackie, Alexander Macpherson, A. L. Bowen, Alonzo Hoff, J. A. Lindquist and Mrs. Arthur Kuster.

The Woman's Auxiliary took an important part in the celebration of the One Hundredth Anniversary of the First Presbyterian Church of Springfield, Illinois.

On Monday evening a "Homecoming Reception" was held in the newly decorated parlors of the church. The following were in the receiving line: Dr. and Mrs. John T. Thomas (present pastor and his wife); Dr. and Mrs. Donald C. MacLeod (only former living pastor, and wife); Mrs. Thomas D. Logan (whose husband was pastor for 25 years); Mrs. Laura Carson and descendants of pastors' families.

Descendants of Dr. Bergen: Harry Allen, Miss Fanny Allen, Rev. Abram Bergen, Miss Addie Bell.

Descendants of Dr. Wines: Miss Mary Wines, Miss Emma Wines, Mr. and Mrs. William St. John Wines, William St. John Wines, Jr., Edna Frances Wines, Mrs. William S. Little, Frederick Howard Little.

Descendants of Dr. Smith: Brainard H. Smith, Miss Jeannette Smith, Mrs. Ninian Wirt Edwards, Leigh Bruce Smith, Miss Helen Janet Smith, Edward C. Smith.

Descendants of Dr. Brown: Mrs. Harry B. Owsley, Howard Brown, Mrs. Stuart Green, Mrs. Robert Stevens, Mrs. Edward Fishwick, Mrs. W. B. Bosworth, Miss Sally Brown, Mrs. Harriet Galt, Miss Mary E. Brown, Mrs. Harrison Foster, John Howe Brown, Miss Harriet J. Brown, Mrs. Ann Simpson, Mrs. Charles Talbott, Harmon Brown, Mrs. Frank P. Ide, Owsley Brown, Grafton Brown.

Descendants of Dr. Logan: Mrs. Thomas D. Logan, Howard Logan, Miss Elizabeth Logan, Miss Marjorie Logan, Miss Elsie Logan.

Special guests of honor were the following descendants of the first members of the church: Mrs. May Grimsley Donaldson, great grand-

daughter of Mrs. Elizabeth Smith, in whose home the church was organized.

Descendants of Mrs. Washington Iles: Kate L. Herndon—Lewis Herndon, Richard F. Herndon, John W. Herndon; W. T. Lewis, Mary Lewis, Philomen Lewis, Mrs. A. S. Hay; Stuart Broadwell—Dr. Stuart Broadwell, Norman Broadwell, Latham Broadwell; Mrs. Harris Hickox—Mrs. P. Pickering, Mrs. O. Moor, H. Hickox, Norman Hickox, Mrs. Frances Biedler, Robert Loose, Mrs. Carrie Barrick. Mrs. John Norris, Mrs. Charles Clark, William Iles, B. Iles, Betty Broadwell, fifth generation of Latham family in church; Sarah Bunn, fifth generation; George W. Bunn, third generation.

The host and hostesses were the officers, deacons, trustees and their wives as follows:

Mr. and Mrs. Isaac R. Diller, Mr. and Mrs. H. M. Thrasher, Mr. and Mrs. Harry P. Jones, Mr. and Mrs. W. Edgar Sampson, Mr. and Mrs. Julian Vallette, Mr. and Mrs. J. L. Pickering, Thomas Condell, Mr. and Mrs. Shelby C. Dorwin, Mr. and Mrs. Frank McKelvey, Mr. and Mrs. E. N. Majors, Mr. and Mrs. J. C. Hanna, Mr. and Mrs. A. H. Rankin, Mr. and Mrs. Alexander MacPherson, C. G. Todd, Mr. and Mrs. C. O. Miller, Mr. and Mrs. Benjamin F. Cassidy, Mr. and Mrs. E. C. Whitaker, Mr. and Mrs. W. I. Woodworth, Mr. and Mrs. Paul Pickering, Mr. and Mrs. Robert Butts, Mr. and Mrs. C. M. Fox, Robert Hudson, Mr. and Mrs. Herman C. Helmle, Harold George, Dr. and Mrs. C. B. Stuart, Mr. and Mrs. E. S. Boyd, Mr. and Mrs. A. L. Stoddard, Mr. and Mrs. Ross Weller, Dr. and Mrs. Ogden Munroe, Mr. and Mrs. S. J. Krogdahl, Mr. and Mrs. George W. Bunn, Mr. and Mrs. Corwine Roach, Mr. and Mrs. John H. Sikes, Mr. and Mrs. Robert Troxell, Mr. and Mrs. Emmett V. Poston, Mr. and Mrs. Clayton Barber, Mr. and Mrs. R. C. Lanphier, Mr. and Mrs. B. L. Catron.

A special feature of the evening was an historical display of documents and relics connected with the hundred years history of the church. Miss Alice Orendorf, Mrs. John C. Cook, Miss Sallie Brown and Mr. Isaac Diller were in charge of the display.

HISTORICAL EXHIBIT.

One of the attractive features of Centennial week was the Historical Exhibit held Monday evening at the Home Coming Reception, and on Tuesday afternoon, when the Woman's Auxiliary officers and representatives of all the woman's organizations of the church, received as their guests the members of other churches as well as our own congregation.

Many interesting articles and documents were collected from the families who had long been connected with local church history. A closed glass case was furnished by Mrs. R. F. Herndon, one of the committee, in which was placed the miniatures, daguerreotypes, and some of the rare pieces on exhibit. The communion service used in our church for over ninety years was shown, it consisted of a tray, a tall silver pitcher and two silver cups on which the date 1837 was marked. three silver cups were added at a later date.

The Session books containing church history from the earliest times down to the present were on the table, also three programs of dedication services are worthy of mention.

The Soldiers' Memorial Tablet was unveiled November 16, 1919. On the Roll of Honor are one hundred and five names of young men and women, who gave their service to their country in the Worlds War. Gov. Frank O. Lowden made the address. The committee on Memorial Tablet were Mr. G. W. Wilson, chairman; Mrs. Stuart Broadwell, Mr. Stuart Brown, Mr. J. F. Macpherson, Mr. George Bunn, Mrs. Arthur Prince.

The dedication of Logan Chapel took place Sunday, February 22, 1920. The Memorial Tablet on the north wall of the church was presented on January 21, 1922. In response Dr. Thomas said: "This slab of marble on which are engraved the names of the ministers of this church for these nearly one hundred years, will be held and valued as a sacred memorial for all time."

LIST OF ARTICLES.

Foot stove used by President Lincoln when he attended church.

Picture of Mrs. Lincoln's funeral, held in this church in 1882.

Lent by State Historical Society.

Mrs. Lincoln's black lace shawl and comb worn at Inaugural Ball. Mrs.

Lincoln was a member of this church from 1852 to 1882.

Miniature of Mrs. Elizabeth Smith, in whose house the church was organized.

Lent by Mrs. May Grimsley Donelson.

Miniature of Mrs. Caroline Owsley Brown, and two pictures of Mr. C. C. Brown.

Lent by Mrs. Frank P. Ide.

Photograph of Mrs. John T. Stuart and her lace fan.

Lent by Mrs. Edwards Brown.

Painting on glass of Mrs. James L. Lamb.

Lent by Mrs. Susan Cook House.

Autograph book and picture of the General Assembly of the Presbyterian Church held in Springfield in 1882.

Photographs of Mrs. B. S. Edwards and Mr. and Mrs. B. H. Ferguson.

Lent by Miss Eliza Condell.

Church Directory of 1864. Photograph of Mr. Roland Diller.

Lent by Mr. Isaac Diller.

Church Year Books, published by Dr. T. D. Logan from 1891 to 1912.

Two Church Directories, 1867 and 1878.

Lent by Miss Clara Miller.

Picture of North Sangamon Church at Indian Point, which congregation joined with Springfield in the organization of the church.

Photograph of Dr. D. G. Carson, for twenty years pastor of this church.

Lent by Mrs. D. C. Carson.

Daguerreotypes of Mr. John W. Dalbey and Mrs. Hannah Dalbey. Elijah Iles' book on Early Times in Springfield.

Lent by Miss Alice Dalbey.

Photograph of Mrs. Ann Iles and five generations of the Lewis family.

Lent by Mrs. Herndon and Miss Mary Lewis.

Mrs. Stuart Broadwell and Mr. Jacob Bunn's families also have five generations of church members on the records.

Scrap Book of church history, kept by Mr. George Hemenway and Photograph of Mr. Hemenway.

Lent by Miss Nelie Hemenway.

Photographs of Dr. and Mrs. James Reed, Rev. and Mrs. John Howe Brown, and Mrs. Elizabeth Grimsley Brown, his second wife, and also picture of Mrs. Catherine Bergan Jones taken on her 87th birthday.

Lent by Miss Sallie Brown.

Sunday School Record, 1868.

Lent by Mrs. Alfred Booth.

Deguarreotype of Dr. John G. Bergen.

Lent by Mr. Henry Allen and Miss Fanny Allen.

Photograph of Mrs. Elizabeth Moore, one of the church organizers.

Lent by Mrs. Edna Orendorff Macpherson.

Miss Jeanette E. Smith and Mrs. N. Wirt Edwards lent the following articles:

List of Church officers and members in 1843.

Deed of William Harrower of perpetual ownership of pew No. 58, in the old church dated 1849.

Deguarreotype and Sunday School class book of Miss Agnes Harrower, 1863.

The Christians Defense, by Dr. James Smith, 1843, a book which influenced President Lincoln.

A letter from Willie Lincoln to Henry Remann, dated 1861.

Lent by Mr. N. Wirt Edwards.

Committee on Historical Exhibit:

Miss Alice E. Orendorff, Chairman.

Mrs. John C. Cook.

Mr. Isaac Diller.

Miss Sally C. Brown.

Miss Jeanette E. Smith.

Mrs. May Grimsley Donaldson.

Mrs. R. F. Herndon.

Miss Eliza Condell.

Miss Mary Brooks.

The program consisted of reminiscences and readings by Miss Margaret Brooks.

Logan Chapel, which served as the dining room, was transformed into a bower of beauty. The walls were decorated with flags draped between the pictures of former pastors. Tall yellow candles in silver candelabra furnished the light and from tables adorned with rosebuds, Mrs. Robert C. Lanphier, assisted by the Executive Council of the Woman's Auxilliary and others, served delicious refreshments. The George Killius Orchestra, concealed behind a bank of ferns and palms, furnished music throughout the evening.

Tuesday was observed as "Woman's Day" by a tea in the parlors of the church. In the receiving line were Mrs. C. D. Wright, President of the Woman's Auxiliary; Mrs. John C. Hanna, President of the Presbyterian; Mrs. John T. Thomas, the pastor's wife and President of

Woman's Missionary Society; Mrs. Donald McLeod, former pastor's wife; Miss Lavinia Smith, President of the Dorcas; Mrs. W. C. Hoover, President of Mizpah, and the following Past Presidents:

Woman's Missionary Society—Miss Hackney, Miss Mary Lewis, Miss Clara Miller, Miss Sallie Brown, Mrs. Arthur Prince, Mrs. E. S. Scott, Mrs. John E. George and Mrs. A. L. Bowen.

Busy Bees—Mrs. R. M. Baker, Mrs. Hattie Brown Galt, Mrs. Catherine Palmer Todd, Mrs. Maud Morgan Ruth, Miss Alice Orendorf, Mrs. May Brown Knapheide, Mrs. Clementine Talbott Stuart.

Mizpah—Miss Mabel Southwick, Mrs. Edith Pickering Williams. Mrs. Edna Orendorf Macpherson, Miss Virginia Prince, Miss Clare Stahl, Mrs. Clara Willett Gullett, Miss Bertha Edwards, Miss Anna Hannon, Miss Nealie Hemenway, Mrs. W. B. Holmes, Mrs. Ruth Wright-Carter, Mrs. Albert Rankin, Mrs. W. E. Sampson, Mrs. Wm. Sprinkle, Mrs. Lawrence Flynn, Mrs. Henry Bengel, Miss Margaret Deyo.

Mrs. John T. Thomas brought greetings as follows:

MRS. THOMAS' GREETINGS.

The women of the First Presbyterian Church, welcome as our guests today, former members of this church and friends, together with representatives of our sister churches in Springfield and in Sangamon. We are claiming this proud privilege as the mother of Presbyterianism in this county, and as such we greet you.

In looking back over those long years of service—years and times when service meant something far more real than our church work does today, made pleasant by every convenience—we are disposed to say, all honor to those good women who did the pioneer missionary work in church as well as in home life, and to earnestly hope that the mantle of their unselfish example may fall on us.

We are proud of those who have gone before us, we are proud of our church of today, and if you suspect us of being a bit childish in the feeling that all Springfield should doff her hat to us this week, please pardon it; perhaps we are childish, for are we not one hundred years old, and what else could you expect?

But we have a warm welcome in our hearts today for all our friends and guests and I would bring it to you in the old phrase so often heard in the sunny southland where to welcome is a habit, "We are mighty glad to see you all."

MRS. DONALD C. MACLEOD'S GREETINGS.

Knowing that only a few minutes of this precious time belongs to me—lest I should transgress, I have put my words on paper. It is a rare privilege to put one little flower in the golden vase of the memories of 100 years. I count it no little honor to be a link in the Golden Chain of the Membership of this Church reaching across the most wonderful century in history. The memories of this Centennial occasion will ever be fragrant with us. Were there no limit to my time, all that I could say to this dear Old First Church would be loving con-

gratulations upon your century of devoted service to Christ—Loving God Speed as you sail out upon the wider sea of another century.

The past one hundred years have been important ones in the history of our church and our nation. Of all the wonderful changes that have taken place and the marvelous things that have been accomplished in the past century none are more important than the part played by women.

Mrs. John C. Hanna, Presbyterian President, spoke as follows on:

THE ADVANCEMENT OF WOMEN (IN CHURCH ACTIVITIES) IN THE 19TH CENTURY.

The 19th Century has been called the Women's Century. The organized women's work began with the period of the Civil War. But this movement was preceded by a number of unorganized efforts for religious expression on the part of women. We wonder if these were sporadic—a single group here and there, or was there one group in the beginning, from which others sprang—We will never know; the one essential fact is that women as early as 1811 were doing their bit—quietly and efficiently—earning a bit here and there to promote the Father's work.

Female Cent Societies (penny societies)—with no money except the bit saved by self-denial, egg money, butter money, rag money—to use in mission work as they chose. And their efforts and their prayers have been the force through which these devoted, consecrated Christian women secured recognition from the powers that were, namely the men.

In the minutes of the General Assembly of 1811, we find this statement: "It has pleased God to excite pious women to combine in Associations for the purpose of aiding, by their voluntary subscriptions, one or more of the above institutions"—referring to Missionary and Bible Societies.

One of the oldest missionary societies was that of the Pencader Church in Delaware, organized in 1813. This society was called at various times "Association;" "Missionary Society;" "Bible Society;" "Female Educational Society;"—its aim being to help students for the ministry—and for "heathen youth," as they termed them. They became, in 1871, an auxiliary of our Women's Foreign Board.

In 1835 the "Female Missionary Sewing Society" was organized in Washington, Penn., and has continued, it is stated, without break to the present time.

It is interesting to read from their Constitution—early formulated, the following extract, i. e.: "That they were to meet at 2 o'clock every Tuesday and from that hour to nine were to sew with diligence." Their work, the Constitution states, was of "infinite importance and serious concern"—and it further advised that "a corresponding seriousness should pervade our conversations and actions during the times of these meetings, and all levity should be banished as far as possible."

At 9 o'clock, it seems that the young men were admitted—whether the Constitution was in force after that is *not* on record.

Another Society, organized in Newark, N. J., in 1835, chose for its name, "Society for the Evangelization of the World." It is still in existence. In the first ten years of its organization—1835-1845, it contributed \$23,000 to the American Board of Missions.

In 1870 the "Ladies Board of Missions came into being thru the union of some of the early societies, which carried on double work of Home and Foreign Missions.

It is interesting to note that in this year of 1870, it was something of a shock when the Board of Foreign Missions (then only men) heard that some Philadelphia ladies were about to organize themselves into a society because there was work in the Eastern World that only women could do.

The Board looked on in alarm—yet with open mind. Pastors, with a few exceptions, were so suspicious that one pastor insisted on being present at a meeting in his church. "Because," he said, "no one knows what these women would pray for, if left to themselves."

In 1875 men had so advanced in intelligent understanding of the great work that women were doing that the Board appointed a committee to prepare a plan for the cooperation of women with the Board.

There are today seven Women's Auxiliary Boards.

Today we know that women have been the strongest supporters of both Foreign and Home Missions, and have full recognition on the Boards of the church.

The General Assembly of 1923 passed the following resolutions in the expression of their appreciation of the many years of faithful service rendered by the Women's Boards: *Be it resolved*, "That the Board of Foreign Missions should emphasize and strengthen in all possible ways the local, presbyterial, synodical organizations of women and young people in order that these organizations may continue to recognize their responsibility for the support of their own missionaries and stations— and the operation of their own budget for which they, as women's organizations, are responsible." *Further, be it resolved*, "That the pastors and the church at large be asked to cooperate in this effort, conserve and strengthen the specific and valuable work carried on for so many years by the women's organizations."

Looking down today thru the membership of our Boards, we find the names of some of our great and consecrated women workers,—Mrs. Burnett, Mrs. Kerr, Mrs. Swearigen, Miss Shafer, Miss Hodge, Mrs. Silverthorn, Mrs. Roys, Miss Schultz, Miss McKenzie—and a host of other as well known names.

Truly and justly can it be said that the 19th Century is the Women's Century, the full fruition of which is crowding over abundantly into the 20th Century.

MRS. IDE'S REMINISCENCES.

In every organization and every community there are interesting things take place that are not written in histories. Mrs. Bessie Brown Ide, a descendent of one of our former pastors, and daughter of Mrs. Christopher C. Brown, gave "Reminiscences or Childhood Recollections of Earlier Days in the Church."

Forty-five years ago I sat in the same pew of the First Presbyterian Church that I now sit in, then known as Major Stuart's pew. It was deeded for the use of the Stuart family so long as members of the family paid a certain amount toward the support of the church; and the deed is still in the possession of the children of Stuart Brown.

As I think back to that time I recall certain things—not the most important, of course, but things that impressed a child. I remember that in front of us sat the Griffith family and Aunt Lizzie Brown (Mrs. John Howe Brown), and further forward Mr. and Mrs. Brice, Miss Carry Tozier, the Wines family, Mrs. Goin Sutton and Mrs. Nutt, Mrs. Reed and Miss Jennie Hamer. Behind us sat Mr. and Mrs. Ferguson, Mr. and Mrs. Thomas Smith, the Lewis family, the Warren family, Mr. and Mrs. Hemenway, and Mr. and Mrs. Andrew Brooks and family. On the opposite side, I remember the Dalby family with a pew full of children, Mr. and Mrs. Benjamin Edwards, the Bunn family, the Lambs, Mr. George Black and the Remans; also the Orendorffs, the Lathams, Senator and Mrs. Cullom, the Cook family, the Brainerds, the Hudsons; and further over, Mr. and Mrs. Thomas Vredenburgh, and Mr. Roly Diller; all of whom are living in my memory as I speak of them.

In those days there were no children's societies. It was expected as a matter of course that the children would go to Sunday School and to church. No one ever thought of such a thing as the service being too long for them to sit through, and it was a much longer sermon than we now have; and no child was supposed to look inside her Sunday School book or glance at her Sunday School paper during church.

As I look back, it seems to me it must have been a great happiness to those fathers and mothers to see the line of children in the pew—most families had at least four children—and to feel the children were being prepared to meet life in the church they loved.

I wonder how many of you recall what a joy the Sunday School library was. There was only a small private library in the town then, and getting a Sunday School book was a great delight.

The children also were taken to the church sociables, held always in the homes. Wonderful suppers—everything cooked at home and donated; chicken salad, escalloped oysters, cold ham, tongue and turkey, ice cream and cake. Think of that, you housekeepers who now go to the telephone and order a cake for the church supper. No charge was made, as everyone who went had already donated liberally.

At that age I was un-social and was discovered by my mother, as we were departing for a church sociable, to have a big book under my arm. "What is that," she demanded. "Oh, just a book to read at the church sociable," I replied. It is unnecessary to state, it was removed at once.

Some of my very pleasant recollections are of sociables as I became older—and what a thrill some of us experienced in taking part in Tennyson's "Dream of Fair Women" given at Mrs. Ferguson's hospitable home.

The church music always gave me pleasure. I remember when Mrs. Knapp played the organ and Mrs. Henkle's lovely voice charmed me. I recall Mr. Frank Jones and Fred Fisher, and cousin Will Grimsley—I never hear "The Palms" or "There is a Green Hill Far Away" without thinking of him. Then the Lehmans—Mr. Lehman was given to impro-

vising and often played something especially for some member of the church. Many of you probably remember how he always played the wedding march when a bride came to church the first time after her marriage.

I wish I had time to tell more about some of the women of the church whom I recall. Mrs. Katherine Jones, Dr. Bergen's daughter, was a great friend of my grandmother's, and I can't remember the time when I did not know her or her sister, Mrs. Lamb. It gave me a thrill as a little girl to know someone whom Lafayette had kissed; and she could recite for us the little poem that she recited with twelve other little girls in welcome to Lafayette on his visit to America in 1825. "The loss of our Washington still we regret but almost behold him in thee, Lafayette," was a line that pleased my fancy particularly.

Mrs. Jones had a delightful personality. I recall asking her some twenty-five years ago when visiting her one day if she thought women gadded a good deal more than in her day. Her reply was, "Why, my dear, we went all we could, but there was so much to be done we had to stay home and do it;" and I thought of the old English proverb, "She will stay at home, perhaps, if her leg be broke."

One thing Mrs. Jones told me that I remember was about the first orange she ever saw. One was sent her father as a great curiosity, and he divided it into sections and gave a section to each member of the family. In my own childhood, oranges were a treat. My father always bought a crate at Christmas and we could indulge in them, but we were pleased to get the oranges and candy at the Sunday School Christmas tree. Very few families had Christmas trees at home, and it was a pleasure to see the lovely tree at the church trimmed with paper chains and pop-corn strings made by ourselves, and covered with cotton and tinsel and tiny candles that made a fire often part of the program.

I wonder how many of you remember Mrs. Lincoln's funeral. I was not usually allowed to go to funerals, but my father, on my representation that I wished to tell my grandchildren I had been to Mrs. Lincoln's funeral, allowed me to go. I was greatly impressed by the funeral sermon preached by Dr. Reed. In it he compared Mr. and Mrs. Lincoln to two lofty elm trees struck by the same bolt of lightning. One was felled to the ground, the other, though shattered, lived on. I could hardly wait until Dr. Reed's next visit to our house to ask if he really saw those trees or if he just made it up.

In closing, I want to speak a word about Mrs. Mary McKee Holmes, the teacher in whose memory the first of the memorial windows was given. She was an honored member of our church for years, and many of the women of Springfield who attended her school remember her with affection.

It has been impossible in five minutes to mention many of the friends; so I ask you to recall them to yourselves and realize that while "they rest from their labors, their works do follow them."

ELIZABETH BROWN IDE.

No history of the church in the last 100 years would be complete without a history of the women's work. Mrs. Arthur Prince gave a his-

tory of the "Woman's Missionary Society"—the oldest woman's organization in the church.

THE WOMAN'S MISSIONARY SOCIETY—1871 TO 1914.

It is appropriate for us, gathered to celebrate the one hundredth birthday of our church, to look back upon the beginnings of our woman's work for missions, when the foundations were being laid for the larger usefulness that is our privilege today.

The Presbyterian Womens Foreign Mission Board of the Northwest was established in Chicago in December, 1870. The great purpose of this board was to create and stimulate an interest in foreign missions among the women of these western churches and to encourage the formation of societies for organized work. One of the first societies to be formed was that of the First Presbyterian Church of Springfield.

On May 12, 1871, a called meeting of the women of the church was held, presided over by Dr. Bergen. A Constitution was adopted and officers elected. Mrs. James A. Reed, wife of the minister was chosen to be President; Mrs. S. A. Bergen, Vice President; Mrs. Sybil Jayne, Treasurer; Mrs. B. S. Edwards, Corresponding Secretary, and Mrs. Henning, Recording Secretary. Also, a committee was appointed for each ward of the city, to call upon the church women in the interest of the new organization. The society was then adjourned to meet the following Tuesday.

At this second gathering, eleven ladies were present. The meeting was opened by the reading of scripture and prayer. Reports of the committees in the four city wards were handed in, showing the names of thirty-five women who had become members. The meetings of the society were to be held quarterly and the plan was adopted of having one or more ladies read some account of the work that was being carried on in the various mission field.

After several months of suspense and uncertainty as to the best way to use the funds gathering in the treasury, it was finally learned that a Miss Dickey from Illinois was to be sent to Siam as a missionary by the Ladies' Board of New York, and as a result of much correspondence, our society decided to contribute to her support. On December 13, 1871, the first check was sent out,—and so the work of the society was begun.

It is fascinating to read the priceless records of this group of earnest women. In spite of such discouragements as must be met in establishing a new undertaking, obstacles were met and overcome with unflinching patience and perseverance, although the secretary sometimes expressed regret at the small numbers in attendance and that subscriptions were slow in coming in. It was soon found a better plan to hold meetings monthly. These were frequently held in the church on Sunday afternoon. After a few years, reports from home missions shared the time of the afternoon program.

In the meantime, under the advice of the Board of the Northwest, Presbyterian Societies were being formed, and we find the Womens Society of the First Church largely instrumental in organizing that of the Springfield Presbytery. The officers of our own society at this time were: President, Mrs. James Beveridge; Vice President, Mrs. Jayne; Treasurer,

Mrs. S. M. Cullom; Corresponding Secretary, Miss Ellen Jayne; Recording Secretary, Mrs. B. M. Griffith. Delegates came to Springfield to the Presbyterian meeting in October, 1877. The woman's organization was effected and two of the members of the Springfield First Church were elected to office, Mrs. Elizabeth J. Brown as President and Mrs. B. M. Griffith as Recording Secretary.

Again, when the Synodical Society was organized, officers were chosen from our church, Mrs. C. C. Brown for President and Mrs. Griffith for Recording Secretary.

An event of more than ordinary interest occurred in 1880, when the Women's Societies of the First and Second Presbyterian Churches entertained the six hundred delegates who came to attend the annual meeting of the Board of the Northwest in response to the invitation extended by our society. This was quite an undertaking, but was successfully accomplished. The societies of both churches were efficiently organized and were ably assisted by the men.

In 1882, the General Assembly met in Springfield and was made most welcome. Our secretary was too busy to enter a report in her ledger, but we know that it must have been an inspiring occasion.

In 1896, the society celebrated its twenty-fifth anniversary by furnishing a program for the regular Friday evening prayer meeting and giving interesting reports. During the twenty-five years the annual enrollment had been about sixty, with an average attendance at meetings of twelve. In the ten years just past, \$4,205.26 had been given to the cause of missions. The silver offering upon this occasion amounted to \$54.25.

These facts and figures have been gathered from the books filled with reports of the Recording Secretary, but in turning the pages, we gain much more. They breathe the very spirit of the splendid women of earlier days who seem to live again. We see the ladies of the Jayne family, faithful workers as long as health permitted, gentle Mrs. Reed who was afterwards Mrs. D. C. Brown, Mrs. Beveridge who was chosen President, year after year, Mrs. P. C. Latham at whose home many pleasant meetings were held, Mrs. Goin Sutton, Treasurer, ever ready with scripture lessons and prayer. Many are the times when we read, "The meeting was closed by prayer with Mrs. Sutton." Then there were Mrs. Spear, Mrs. Jacoby, Mrs. Melvin, Mrs. Williams, Mrs. Fox, Mrs. David Allen Brown, Mrs. George Connelly, Mrs. Brooks and Mrs. Bryce, whose names occur frequently.

Among this group of devoted women, there were those who served a wider field. Of these, we remember Mrs. George Clinton Smith who was Corresponding Secretary for sixteen years. She had a sweet and cultivated voice and was always the one to lead the singing. She was gifted in many ways and a ready speaker as well as writer. She was greatly interested in temperance work and was a valued leader in the Women's Christian Temperance Union.

The work nearest the heart of Mrs. Lavinia Beach was the mission and reading room at Ridgely which was known by her name until out of small beginnings has grown the Clementine Memorial Church named for our own Clementine Stuvé and given by her husband, Mr. Benjamin Knudson in loving memory.

Mrs. Elizabeth J. Brown, wife of the third minister, Dr. J. H. Brown, was recording secretary for several years, then president, and for the first eighteen years of the Presbyterian Society, was its wise and gracious president.

The last president of our Woman's Missionary Society was Mrs. C. C. Brown. Her name appears upon the records from almost the first, when she came to Springfield as a young married woman. She was a member of the Board of the Northwest and for twenty-five years, president of the Synodical Society.

From the year 1871 when the society was organized until 1914 at which time it was merged with the Elizabeth J. Brown Missionary Society, there were comparatively few changes among the officers. The office of recording secretary was held by only four women. The last one to fill the office was Mrs. B. M. Griffith. To many of us it has seemed that she was the only one. Her reports of the Woman's Missionary Society, the Presbyterian and Synodical Societies are proof of her strong Christian character. Her appreciative and kindly spirit and religious fervor are shown in the pages of her ample records.

I want to read to you from her report of the meeting held February 3, 1914. "The Woman's Missionary Society met at 3 P. M. at the home of our president, Mrs. C. C. Brown. Present, Mesdames George Winston, John Dalbey, G. C. Smith, Beveridge, G. B. Hemenway, T. D. Logan, and B. M. Griffith. Our president of the past fifteen years calls for the secretary's report and roll call. The latter was responded to by all the members either in Scripture texts or current events. Mrs. Griffith on the program for devotions, read from the fourteenth chapter of the Gospel of St. John, of the promises so comforting and sustaining to every believer of the 'Home over there with Jesus' who is 'the Way, the Truth and the Life' and giving to the believer, His Peace which the world cannot know. Mrs. Griffith followed the lesson with prayer. The chair then presented an invitation from the Elizabeth J. Brown Society and requested the secretary to read it after which a vote would be taken.

The note reads:

"Dear friends, at the last meeting of the Elizabeth J. Brown Missionary Society, held at the home of Mrs. Lewis Miller, it was resolved unanimously to extend a cordial invitation to your society to unite with our organization.

Yours sincerely,

BERTHA BUCK DORWIN, Secretary.

SALLIE C. BROWN, President."

"The chair then ordered the vote and distributed tickets. Shall we accept the invitation? The result was a unanimous affirmative. So we are now one body of workers in our Master's Vineyard 'to do with our might whatsoever our hands find to do.' The chair then called upon Mrs. Griffith and Mrs. Smith to give some reminiscences of the pioneer history and accomplishments of our society." Then followed an outline of the history.

She also said, "I have written twelve volumes of missionary reports, seven for the local society, four for the Presbyterian Society, and one for

the Synodical Society. I have served the local church forty-three years, the Presbyterian Society, thirty-seven years, the Synodical Society, the first eight years, making eighty-eight years of service."

In closing, the minutes record, "Sadness at disbanding, mixed with the satisfaction and comfort of so many years of Labor and Love is brightened by the sunshine of Faith and Love."

MRS. A. E. PRINCE.

January, 1928.

SKETCH OF THE WOMAN'S MISSIONARY SOCIETY OF THE FIRST PRESBYTERIAN CHURCH, SPRINGFIELD, ILLINOIS, FROM 1873 TO 1928.

(Written by Miss Clara Miller, and read by Miss Helen L. Allen, on
Tuesday Afternoon, January 31, 1928.)

On a December day in the year 1873, a small group of earnest young women met in the home of Dr. T. S. Hening on South Sixth Street, where Christ Episcopal Church now stands, to form a "Young Ladies' Foreign Missionary Society."

Mrs. Elizabeth J. Brown, widow of Dr. John H. Brown, former pastor of our church, was present. She was the granddaughter of Mrs. Elizabeth H. Smith, in whose home on the 30th day of January, 1828, our church was organized. Mrs. Brown had become a charter member of the Presbyterian Mission Board of the North West in 1871, while living in Chicago, but had returned to Springfield to make her home after the death of her husband in 1872. It was ever her desire to do all she could to interest people in the cause of Missions, and it was her pleasure to organize the Society on that December day.

Miss Alice Schmucker, niece of Mrs. James A. Reed, the pastor's wife, had come west to make her home with her aunt. She had been much interested in Mission work for some time and was willing to serve as President of the Society. Miss Hannah Stuart was elected Vice President, Miss Mollie Hening, Secretary, and Miss Jennie Hening, Treasurer.

Of the fourteen people who were members of the Society the first year, we know of two who are now living—Mrs. Emma Diller Ayers, of Butte, Montana, and Mrs. Mary Lynch Shepherd, a member of Westminster Church of this city.

Miss Schmucker's desire to do more for the cause dear to her heart led her to offer her services to the work in China, where she was sent in due time, and her co-workers here pledged \$200.00 a year to her work. But on the way over to China she met Dr. John Davis going to the same Mission; they became interested in each other and were married after a short while. As Dr. Davis was sent out by the Southern Presbyterian Church, his wife's work was joined to his, and our Society took up other responsibilities.

Miss Mollie Hening succeeded as President for one year. Then from 1877 to 1882 Mrs. Elizabeth J. Brown was the very efficient leader, giving up only when her health failed. Mrs. James A. Reed took charge of the work for a short time, then Miss Virginia S. Hackney was elected Presi-

dent. Through her influence many new members were added, the organization reconstructed, and good results followed. In the records we find the names of succeeding Presidents: Miss Jessie Pond, Miss Carrie Cullom, Miss Mary Lewis, Miss Clara Miller, Miss Adele Warren, Miss Margaret Shutt, and Mrs. Arthur E. Prince.

On the 4th of December, 1895, the name of the Society, in memory of its founder, was changed to the Elizabeth J. Brown Home and Foreign Missionary Society.

From 1893 to 1919 Miss Sallie C. Brown was our capable and devoted leader, and when she declined to serve longer Mrs. J. C. Hanna was elected. Under her direction a new constitution was formulated and adopted. By the new rules an officer can not serve in the same capacity longer than two years in succession. So since that time we have had Mrs. E. S. Scott, Mrs. J. E. George, Mrs. A. L. Bowen, and now in January, 1928, on our church's one hundredth anniversary, we have Mrs. John T. Thomas, wife of our present Pastor, as our very efficient leader.

In the year 1914, the membership of the Senior Missionary Society in our church having decreased in numbers, it was invited to unite with ours, and in 1919 at the suggestion of Mrs. C. C. Brown, the name was changed once more to the "Woman's Missionary Society."

Our church has twice had the honor of entertaining the annual meeting of the Board of the North West, the last one being held in April, 1908. It is always an inspiration to hear the stories of the returned missionaries and to say "God Speed" to those who have pledged their services to the new work.

The officers of our Society have faithfully carried out the programs planned for our study of Missions, and we have benefited by the addresses given to us by those who have studied the work closely.

From the beginning, our members have been willing to labor with their hands to earn money for our treasury, often to make garments for some mission school or home charity, not to forget what was done for Belgium and the Near East during the World War, and the "White Cross" work for hospitals in the Orient since that time,—while contributions are made regularly in behalf of our present Missionaries in Syria—Mr. and Mrs. W. A. Freidinger.

In the last few years through the faithful presentation of the subject of Stewardship, we have come to realize more fully our responsibility in supporting our representatives on the field at home and abroad, and the helpfulness of daily prayer for blessings on their work.

We have been interested to know the total amount of money sent out to Foreign and National Missions from year to year, and we feel a thrill when we read a grand total of thirty-one thousand six hundred forty-one dollars and twenty-six cents (\$31,641.26) but we also feel *that* does not represent the greatest part of the good which has resulted from the earnest efforts of fifty-four years.

HISTORY OF THE DORCAS SOCIETY.

The history of the Dorcas Society, until a few years ago, is essentially the history of one person, our beloved Sunday School teacher, Mrs. James P. Bryce.

It was in the fall of 1892, that Mrs. Bryce gathered her class of eight young girls about her one Sunday morning and taught them the lesson of Dorcas and her work. Right then our Society was born—I use the word advisedly—for though small, it was a living vital thing, never mechanical.

We met that week at the home of Miss Maud Morgan, now Mrs. R. F. Ruth, and organized. Mrs. Bryce was, of course, chosen president; Lavina Smith, vice president; Carrie Brown, now Mrs. Harrison E. Foster, secretary; and Myrtle Sattley, now Mrs. I. C. Spaulding, treasurer. That was our first and last election in twenty-nine years. The other members were Misses Alice Orendorff, Alice Connelly, Mamie Harts, and Florence Griswold. The last named, died only a few years later.

Our membership grew in those early days, and among the first to join us were the Misses Jeannette and Annie Smith, Charlotte Whitecraft, and Fanny Brooks; a few years later Misses Nelie Hemenway, Jemima Connelly and Bessie Brinkerhoff, who are still active members.

There is no compiled record of our work for our motto was "Let not your left hand know what your right hand doeth," and we were surprised and rather shocked to find that if we were a church society we must give an account of ourselves.

Mrs. Bryce was the heart and soul of the Dorcas. She bought the material, cut out the garments and taught us to sew them. She found the poor people, and in turn, took "her girls" (as we always were to her) with her when she visited them. Her pockets were always full of candy for the little ones. She had words of help and sympathy for the older people. She always tried to lead them to Christ and seldom left a home without a prayer. Those of us who were with her will never forget her prayers. As she grew older, her sympathy increased, and also her bundles of clothes, until it became impossible for her to climb on and off the street cars—and Mrs. Bryce's work was done.

The burdens of the Society grew somewhat also. Mrs. Bryce lived for the poor people she helped. The Society existed largely to keep her supplied with material for her charities. During the war, when material was expensive and poor babies numerous, there was some difficulty in paying the bills. The Society is financed entirely by dues—and special collections were the order of the day at that time.

Mrs. Bryce died February 5th, 1921, at the age of eighty-six years and eight months. She was a happy, willing worker with us for twenty-nine years.

There was no thought in the mind of any member of the Society to continue the work without our dear leader. So a meeting was called at the home of Miss Whitecraft to finish our sewing, decide what to do with our funds—and disband. But we found that the ties formed through these years were too strong, and the work was sweet, so new plans were made, new officers appointed, and the work goes on.

We still find a personal contact with those we help principally through the efforts of two of our members, Miss Orendorff and Miss Jeanette Smith, who organized and maintain a Sunday School at Prior, a community composed almost entirely of foreigners and very needy.

They are personally acquainted with all the families and as they go into the homes and distribute the little garments, they too, use their influence to win them to Christ and the Church. So the work of Mrs. Bryce continues and "she being dead yet speaketh."

LAVINIA R. SMITH, President.

THE BUSY BEES.

The Busy Bees was a missionary society to which for thirty years the little girls of the church belonged, and for which they worked most helpfully and happily. It seems a great pity that such a delightful organization should have had an end, especially as it did not need the lapse of time to enhance its charms.

The first missionary society in the church was only ten years old when Miss Eloise Griffith, whose mother, Mrs. B. M. Griffith was very active in the Woman's Missionary Society, organized the Busy Bees. This was early in the eighties and her Sunday School class were its first members. They were about ten years old, and chose the name, themselves. Another Sunday School teacher, Miss Mary Starne, helped Miss Griffith, and the members of her class were among the others who joined the society. They held regular meetings at the homes of the members, making scrap books and sewing for the missionary boxes and the Home for the Friendless. The society grew in popularity and the little boys in the Sunday School wished that they could join, too, and wear the badge on which were the letters, B. B. The children had candy tables each year at the bazaars of the other church societies, and their first leader remembers vividly what good candy they made and how enthusiastic they were over their work. Their earnings went to foreign missions. Among the early members were Miss Lavinia Smith and Mrs. Frank Ruth.

After Miss Griffith married Dr. T. J. Pitner in 1889, and went to Jacksonville to live, the work went on under other leaders. In 1892, Miss Hattie Brown (now Mrs. Galt) who had recently moved to Springfield, was asked to take charge of the society and at that time there were about twelve members, among them, Elizabeth Logan and Nelie Hemenway. In 1894, Miss Catherine Palmer was the leader.

The next year, 1895, Miss Alice Orendorff and Miss Maud Morgan, who had been a former Busy Bee under Miss Griffith, took charge of the society. They were both teachers in the Sunday School, and their classes of little girls became enthusiastic members. Catherine Ridgely was the treasurer and Georgie Latham, the secretary. Edna Orendorff, Elsie Logan, Eleanor Ridgely, Edith and Mavis Pickering and Margaret Deyo were among the members at that time. The size of the organization increased rapidly to twenty-five or thirty members. Children joined each year as they became old enough, and the older ones took more responsibility in carrying on the work. After Miss Morgan was married to Mr. Frank Ruth in 1901, she gave up the work, and Miss Eliza Condell became one of the leaders with Miss Alice Orendorff. Later on, Miss Marjory Logan joined them.

The meetings of the Busy Bees were delightful occasions at the homes of the leaders on Saturday afternoons. Twenty-five little girls with paste and scissors made scrap books or sewed carpet rags together busily, and later, their industry was rewarded by popcorn balls and hot chocolate. Each child was given a little bank in the shape of a bee hive. They were very desirable things to possess, but probably added more to the esprit-de-corps than to the treasury.

The outstanding event of the year was the Busy Bee Fair, long looked forward to, and never forgotten. The fair was held in the basement of the church, on a Saturday afternoon not long before Christmas, and several weeks beforehand, the Busy Bees sold five cent tickets of admission, decorated with pictures of bees to all the boys and girls they knew. When the day arrived, all the children in town put on their Sunday clothes and went down to the First Presbyterian Church to spend the afternoon. They found there all that they had anticipated and more—a candy table, a lemonade stand, a fishpond, a grab bag, a fortune teller, a doll table, a fancy work table, and one year, the Old Woman who Lived in the Shoe. Susan Cook, one of the smallest girls was in the shoe. Another year, there was a baby show, and the very youngest children in the church were dressed as dolls while the Busy Bees in charge of this exhibit represented grown up ladies.

Each Busy Bee worked at some table, and all the children there spent their money, bought their Christmas presents, ran up and down, and had a glorious time. Santa Claus appeared before the afternoon was over and was ready to take any letters that had been written to him. Afterwards, the letters were given back to the parents by Mr. Isaac Diller, and the children probably received some of the things that they asked for.

The fair was a financial success as well as a social one. In 1896, fifty dollars was taken in and in each succeeding year, more money was made, amounting at least once to one hundred dollars.

The next best thing to making the money was spending it, and the great endeavor of the leaders was to think of the things that the children would enjoy doing with their money. Although the Busy Bees was a foreign missionary society, the fact was impressed upon the children that the church building and its furnishing was theirs, to be proud of and to take care of. And so after forty or fifty dollars was sent to Siam or to Mexico, there was always money left to buy something for their own church, and some needed article was thought of that was within their means. One year, they bought the pulpit light that is still being used, one year, a pair of vases and another time, a pair of tabourets for the church flowers. The children made their own decisions (with the assistance of their leaders) and whenever possible, a committee went shopping in search of the desired article. Other gifts were silver for the church, money for repairs, a Sunday School banner, furniture for the parlors, and they also paid for more than half of the communion table that was used for so long, and is now in the parlor. They furnished the flowers for the church services during one summer and also took flowers to the Old Ladies' Home.

The leaders were constantly thinking of helpful things for the children to do, and Miss Alice Orendorff says that the eager and happy cooperation of the children made it a pleasant task. For a time, some of the Busy Bees went out to the Home for the Friendless every Saturday morning and played with the younger children there in a playroom decorated and furnished by Busy Bee funds.

In 1904, the older members organized the Mizpah Circle, but some of them still helped with the little girls as leaders, among them, Susan Cook, Elsie Logan and Nelie Hemenway. The two societies held their fairs together. Among the officers of the Busy Bees for the next few years were Christine Brown, Elizabeth Booth, May Brown, Virginia Brown, Josephine Munroe, Janet and Clara Belle Baker, Florence Barnes, Dorothy Scott, Ruth Wright and Jeanette Winston.

Clementine Talbot and Cordelia Caldwell were the last two presidents, and in 1913, with the inauguration of a different system for raising money, the fairs were discontinued and the last meeting was held.

During the thirty years of the life of the Busy Bees, members grew from little girls to big girls, and left the society, to return again as leaders, or to become Sunday School teachers and members of the other missionary societies. Wherever you find them, the mention of the Busy Bees arouses very happy memories of their earliest church work.

MARY PRINCE.

"THE MIZPAH CIRCLE."

One of the strongest organizations in the church is the Mizpah Circle. The report of the Mizpah Circle which I have been asked to prepare covers a period of twenty-four years, and I am requested to tell all the important events in just five minutes.

In an old diary of September, 1904, the following notation is found: The older Busy Bees met with me and organized a new Society called the Mizpah Circle. Mabel Southwick was elected President and Edith Pickering, Vice President. Mrs. Elizabeth J. Brown met with us at 725 South Second Street and explained to the girls our Church Missionary work and just how to organize a missionary society. The name Mizpah Circle was chosen, the society was for girls from sixteen to twenty years old, no married people were allowed with exception made that when the older members married they could retain their membership in the society if they so desired.

The Mizpah Circle joined with the Busy Bees in the Christmas Fair for the first three years, showing that they were quite a young group, the girls were largely from Maud Morgans, now Mrs. Frank Ruth's and my Sunday School classes then others were added.

In October, 1906, I find the note. The Mizpah Circle met with Edna Orendorff, Miss Jennie Chapin talked to the girls of China where she was a Missionary for nineteen years. The Mizpah Circle now has twenty-five members. One of the first years Alaska was studied in a Travel Class, visiting all the Presbyterian mission stations, Miss Georgia Osborne spoke at one of the meetings on her trip up the Yukon River. An interesting year was spent in the study of Porto Rico and each mem-

ber was assigned a country to report on Current Events. The first three years I met with the Mizpahs to help plan the programs and assist when necessary, but they were soon able to conduct their meetings without any help and were able to walk alone.

The charter members who are still active in the society are Elsie Logan, Eleanor Kirby Homes, Mary Bressmer, and Edna Orendorff Macpherson. Edith Pickering Williams, President in the early years, was one of the outstanding members.

For the first ten years they were a Home Missionary Society, and always gave some special donation to the church. At one time it was \$25.00 for church linen, and at another \$25.00 for church silver, and contributions were made for Travelers Aid.

The Mizpah Circle met once a month in the homes of the members which plan is still followed. The records are missing from 1912 to 1923. During this interim Mrs. Edgar Sampson was President for three terms, and she started the plan of meeting for sewing every other Friday for eight months in the year, to prepare articles for the annual Bazaar held in December.

Margaret Deyo twice served as President, and many others deserve mention, but we have no record of their good works.

It was while Mrs. Albert Rankin was in office that the change was made from a Home Missionary Society to both Foreign and National Missions as the Home Mission Board is now called.

For the past several years the Budget has been about \$1,000.00. The banner year of the Mizpah Circle was in 1925, in the Secretaries minutes I find "No report which I could give of the Mizpah Circles activities could express ever in a small degree the accomplishments of the Circle, in holding before the members the high goal and purpose of the organization in developing the spiritual life of its members, as the material work is being done. The membership numbers eighty and the total amount raised was \$1,301.65, divided about equally between the National and Foreign Mission Boards. Mrs. Lawrence Flinn was President at this time, she served for three years and when she retired was given by the Circle in recognition of her work, a life membership on the National Board of Missions.

In the report of 1927, Mrs. Wilber Hoover, President, we read "Our Circle has attained one point on our standard of excellence never attained before, of which we are very proud, that every member in the Circle has the Prayer Book on Missions, and over one-half the members are subscribing for Women and Missions." The Prayer Book has been used before but never by the whole Circle.

The membership at the present time is sixty, and the plan still used of meeting the second Friday of each month from October to May in the afternoon for a missionary program. And every other Friday from April to December for lunch and all day sewing for the Bazaar.

Great oaks from little acorns grow, and today Mizpah is a sturdy oak with its branches leading into the National Mission Field, and the far off Foreign Work is near to it's heart. The roots are firmly planted in our own beloved Church. Where all appreciate the beauty and strength of the tree. On one branch we see the Light Bearers and on another the Westminster Guild is just starting to grow.

The Mizpah Circle has attained proportions unthought of in its infancy twenty-four years ago. Only a few of the many achievements can be mentioned in this short paper. The success in the past is most gratifying and the coming days look full of promise.

ALICE E. ORENDORFF.

Miss Mary Louise Whittaker, little President of the "Westminster Guild" and Miss Catherine Whittaker, President of the "Lightbearers" were in school and could not be present.

We were very sorry because they may be the Missionary Society and Mizpah Circle at the next Centennial Celebration.

Music was furnished by the Church Choir, Mrs. John Black, Mrs. Robert White, Mr. Clinton Brown, Mr. Charles Fetzer, and Miss Helen Nettleton at the piano.

Dainty refreshments were served in Logan Chapel by Mrs. S. Leigh Call, assisted by Circle Number One and others.

The following is an excerpt from the splendid report made at the annual meeting of the Woman's Auxiliary, by Mrs. E. C. Whittaker, Secretary, Friday, February the 10th, 1928:

On Wednesday evening the Centennial Dinner was held under the auspices of the Woman's Auxiliary, with the President, Mrs. C. D. Wright and Circles 7, 6, 5, 4 and 3 in charge. Music was furnished by Miss Nettleton, Mr. Orville Taylor and Mrs. Robert White. The dining room was decorated with rainbow colors and baskets of flowers adorned the tables, and a delicious dinner was served.

Dr. Thomas, Pastor of the Church and Moderator of the Presbytery presided, and greetings were brought by Mayor Smith from the city; by Rev. W. R. Cremeans, D. D., from Westminster Church; by Rev. H. M. Hildebrand, from Third Presbyterian Church; by Rev. Abram Bergen, D. D., of Fifth Presbyterian Church; by Rev. M. C. Marietta, from Clementine Memorial and Fourth Presbyterian Churches, and the Rev. Jerry Wallace, of the Christ Church Episcopal from the Council of Churches.

Following the dinner and greetings, Dr. Thomas showed stereopticon pictures, including former Pastors, different church buildings occupied by First Church and a few of the older members.

Friday was Young People's Day and celebrated in the evening by a dinner for the young people of our church and of as many other Presbyterian churches as could be accommodated. The dining room was decorated again with rainbow colors and Mrs. William McKenzie assisted by Circles 10, 9, 8 and 2 served a chicken dinner. Leigh Smith, a great grandson of Rev. James Smith, second pastor of the church, acted as toastmaster. Miss Mary Murphy, former secretary of the church, spoke briefly, and Miss Annabelle Harper sang, "Consider the Lillies," by Scott. During the dinner music was furnished by Emmett Gore, violinist, accompanied by Mrs. J. Orville Taylor.

The principal speaker of the evening was Rev. J. I. Vance, former moderator of the Presbyterian General Assembly and writer, traveler and pastor of First Church of Nashville, Tenn. His subject was "The Thing Which Makes a Church Great," and was a wonderfully inspiring talk.

Saturday evening the church auditorium was again thrown open to the general public. The church quartette once more rendered special music and the Rev. Robt. E. Speer of New York City, moderator of the General Assembly and executive secretary of Foreign Missions for the assembly, gave an address on "Hopeful Elements in the Religious Situation in America."

The Rev. Donald C. MacLeod, D. D., of Omaha, Nebraska, the only living former pastor, was present and preached morning and evening on Homecoming Sunday, January 29th. We give a brief synopsis of the morning sermon, the theme of which was, "Abiding Realities in a Changing World."

"God's law of change is universally manifest. In nature we see it in the changing seasons. Today we have spring freshness, summer luxuriance, and autumnal ripeness; tomorrow the scene is changed. Earth's grassy carpet has faded, coloring and fragrance of flowers are only a memory, the leaves are withered and the winter winds are making naked branches moan and whistle. The life and beauty expressed in grass and flower are shaken, that things that cannot be shaken may remain.

The great museums of the world are eloquent of the operation of the law of change in the realm of man's material progress through the centuries. The innumerable relics in these museums played their part in some period of human progress, but in the progress of events, were pushed aside by inventions ministering more largely to human need. The Mexican ox cart and the old spring wagon gave way to the locomotive, the automobile and the airship.

The history of nations is equally convincing in its testimony to the law of change. Would you read the history of ancient civilizations, you must go to the museums of the world, or take your pick and shovel and open the tombs in which the colossal grandeur of these ancient civilizations have been entombed. God shook the earth and buried these civilizations that their places might be taken by others more worthy and abiding. Lord Chamberlain recently compared the empire of Britain to the Campanile of Florence; intimating that that great empire upon which the sun never sets, will ultimately yield to the convulsions of time to fall into ruins like the historic Campanile.

How true the melancholy words of the psalmist,—“As for man, his days are as grass.” One generation gives way to another. One nation passes sadly from the stage to make room for the rise and glory of another. The weapons with which we win our warfare today will be the novelties of the museum cabinet tomorrow. The great temples, cathedrals and monuments of the ages are crumbling into ruins. Theories of science, speculations of philosophy, methods of business, customs of society, systems of theology and creeds of religion are becoming antiquated. Scientists tell us the old world itself is gradually yielding to the ravages of time—true to scripture prophesy, it is growing old as a garment and like a vesture it shall be changed.

The journey of human life is like a man standing on the bank of a mighty river with anything upon his field of vision in rapid, irresistible and perpetual flow. In flaming letters he can see everywhere upon the

face of history, in flaming characters, transitoriness, change. God is ever shaking the world and removing the things that are shaken that the things that cannot be shaken may remain. In the midst of this constant change and flow that characterize man's earthly environment, he craves for something abiding upon which he can rest. The text comes to the despair of the soul surrounded by the passing and transitory, with the comforting assurance of the abiding. God has provided a resting place for man's tired and weary soul. All the change and flow of time are a part of God's preparation for the unfolding of the unchangeable and eternal. God is moving the transitory things that the abiding things may remain. What are the ultimate and abiding realities of Christianity?

First—The God of our Lord Jesus Christ is an abiding reality. Ideas of God are almost as numerous and varied as there are nations and races of men. These ideas of God are the transitory things that God has been shaking and that must eventually pass out of human belief, that the abiding reality of the God of our Lord Jesus Christ may remain as the object of the abiding faith of universal humanity. The ultimate in the revelation of God is given to us in Jesus Christ, who has said, "God is light, God is Life, God is love." Jesus has exalted God so high that the holiest and mightiest can never hope to rise above Him; and yet, has brought Him so near that the poorest and sinfulest can reach Him. His boundless love and compassion sweep down to the lowest depths of sin and out upon the last horizon of human need. He is the eternal, unchangeable, all sufficient, loving Father. As the north star is a fixed point in the sky to guide the path of the mariner in every northern sea, so the God of our Lord Jesus Christ is a polar star in the sky of our humanity upon every sea of joy or trouble. In every anxious hour upon the storm tossed sea of life, we can lift our eyes and hearts in exuberant joy and triumphant hope to Him. Nothing can separate us from Him. "He is able to save to the uttermost." He abideth faithful. He cannot be shaken. "That the things that cannot be shaken may remain."

The second great abiding reality of Christianity is the manhood of our Lord Jesus Christ. "The man Christ Jesus." As the God revealed in Christ is all adorable, all sufficient, unchangeable, eternal; so the man revealed in Christ is unshakable. He is the all sufficient and eternal man. Different types of men have been worshipped in different ages. God has been shaking the earth and one after the other these types have passed into oblivion. The world once worshipped the brute of Theseus; the military genius of an Alexander; the duplicity of a Michavelli; the political strategy of a Disraeli—these all have passed from the stage. Today the money king has the center of the stage. But God is shaking the earth and this type will soon pass into oblivion. Type after type must continue to pass until the stage is prepared for the ideal man. Old Testament prophets saw him in the far future and exclaimed in rapture, "Behold my Servant whom I uphold, behold mine elect in whom my soul delighteth." Socrates, Cicero and other great souls of the ancient world longed for the coming of the ideal man. The great souls of twenty centuries have rendered him enthusiastic obeisance. He

brings great tidings to the poor, comforts the sorrowing, heals the sick, feeds the hungry, clothes the naked, pardons the sinner, and gives hope to the despairing, and life to the dying; and announces to humanity the unending year of Jehovah's favor. All the voices in the universe proclaim his right to eternal reign.

"Human thoughts may change and learning falter.
 Creeds fail, forms perish, systems go.
 but our human needs, they will not alter,
 Christ no other age will e'er out grow.
 Yea, Amen Thou changeless one
 Thou only art life's guide and spiritual goal,
 Thou the guide across the dark path lonely.
 Thou the Spiritual haven of the Soul."

There is one goal towards which all humanity moves. Jesus is the end of human destiny. "God appointed apostles, etc. Till we all attain to a full grown man; To the measure of the stature of the fulness of Christ."

The third great abiding reality of Christianity is the program of Jesus. It is presented comprehensively in the four gospels. Its great notes are sounded in the sermon on the mount. Its quintessence is the golden rule. Humanity has known the communism of uncivilized life, the slavery of ancient civilization, the feudalism of the middle ages. It is in the closing days of selfish individualism of modern times, with dark clouds in the sky presaging future trouble. Human society will never find an abiding place until it rests in faith and love upon the individual and social program for the world enunciated by Jesus Christ in His gospels.

The next is that the rewards of God are abiding. The God revealed in Jesus Christ is the salvation and satisfaction of humanity. Saint Augustine says: "Thou hast made man for Thyself and he will be restless until he finds his rest in Thee." Man's sense of dependence upon God is abiding. We are children of God and our eternal blessedness will be the companionship of a Father's love. The rewards of this world are perishing, its hope suffers eclipse, its promises deceive, its pleasures are transcient; the pleasures of Christ are abiding satisfactions. His promises are secure, His sun is never eclipsed, His inheritance is incorruptible, undefiled and unfailing."

The Centennial Pageant.

The "Centennial Pageant" was written by Mrs. Velma Shumway Stokes. The costuming was by Mrs. Frank H. McKelvey. The staging by Mrs. Donald O. Needham, all members of our church. The Pageant was staged in the great Auditorium of the High School which was full of interested people from all of Springfield. The editor, deeply grateful to all, feels that only a faint idea of the most remarkable production can be gained by reading it. However, it is included with some of the pictures in this, our permanent records.

The Pageant Committee: Mr. J. L. Pickering, Miss Alice Bunn, Mrs. R. C. Lanphier, Mr. B. L. Catron.

MUSIC

Old Gregorian Chant.....Quartette (off stage)

PROLOGUE

MARQUETTE BRINGS THE MESSAGE OF CHRIST TO THE LAND OF THE ILLINI.

SCENE: Tableau: Marquette, pale and haggard, stands in center of stage holding aloft a cross. Grouped behind him stand several friars, some in black robes, some in grey, also three or four Canadian voyageurs, in their colorful woodmen's clothes. Seated in a semi-circle before this group are many Indians; braves, bucks, maidens, squaws and children.

MUSIC

Blest Be the Tie That Binds (old tune).....Quartette
(Off stage unless in costume.)

INTRODUCTORY CHORUS

Citizens and all assembled here, ye shall behold tonight
The history of our church's growth—
And yet not history in its stricter sense:—
A group of episodes that do but hint,
The struggles stern of early days:—
A picture painted with a lighter touch,
Yet here and there, a shadow to depict
The hardships of the pioneer.

And then down through the years that come
The picture brightens with the shifting times.
Life seems less stern.
And yet our growth goes on.



"ORGANIZATION SCENE"—CENTENNIAL PAGEANT.

CHORUS READ BEFORE EPISODE I.

One hundred years ago tonight
 Our church was born—a tiny thing,
 And yet God gave an inner light;
 A strength to grow, to live, to do.
 A tiny thing, and yet He knew,
 He visioned what this church might be,
 And so He watched with loving care
 As these, His children, tended.
 He gave them Charity, and Hope, and Faith,
 He gave them strength, and Love of Right.
 He guided them, the hand that wrote
 The covenant we read tonight.
 That covenant, our corner stone
 On which we've built this century through.
 Our's is the task of building on—
 Our's, and our children's children, too.

FIRST EPISODE.

OUR CHURCH ONE HUNDRED YEARS AGO.

SCENE: Curtain rises on dark stage. Later the setting is revealed; a room containing old fashioned furniture, amongst which is a bed; enough benches and chairs to seat twelve persons and table with old Family Bible. Set about the room are several unlighted candles.

CHARACTERS:

Mrs. Smith.....	MRS. EDWARDS BROWN
Rev. Ellis.....	JULIAN VALLETTE
Nancy Humphries.....	MRS. JOHN T. THOMAS
Olive Slaytor.....	MISS JEANETTE SMITH
James White.....	HAROLD GEORGE
William Proctor.....	DR. E. E. HAZELL
Isaiah Stillman.....	ARTHUR KUSTER
John Moore.....	DONNEL HUDSON
Mary Moore.....	EVA MAY DEBRULER
Elizabeth Moore.....	MISS JEMIMA CONNELLY
Catherine Moore.....	MRS. JAMES S. KING
Phoebe Moore.....	THELMA RAMSEY
John H. Moore.....	AXTELL KRAMER
Andrew Moore.....	RODERICK ANTRIM
Samuel Reid.....	ROBERT BUTTS
Elijah Scott.....	S. J. KROGDAHL
Jane Scott.....	MISS NELLE HEMENWAY
Ann Iles.....	MISS ALICE E. ORENDORFF

Mrs. Smith enters, carrying lighted candle, goes about lighting other candles.

Loud knocking and stamping of feet—off-stage—Mrs. Smith carries candle to door—holds it high in open door way, to light those who enter:

Rev. Ellis, Nancy Humphries, Olive Slaytor, James White, William Proctor, Isaiah Stillman, John N. Moore, Elizabeth Moore, Catherine Moore, and Margaret Moore, carrying lighted lanterns and three chairs.

MRS. SMITH: Welcome, folks, I'm glad the snow didn't keep you at home. Come right in and lay off your wraps.

From without loud rapping and stamping of feet. Mrs. Smith again picks up candle and goes to door—enter Phoebe Moore, Mary Moore, John Moore, Andrew Moore, Samuel Reid, Elijah Scott, Jane Scott, and Ann Iles, carrying four chairs and lighted lanterns.

MRS. SMITH: Come in neighbors. there's plenty of room for us all, I'm sure.

JANE SCOTT: I regret tramping snow on your clear floor, Mrs. Smith.

MRS. SMITH: Don't you worry about the snow, Jane. I'll scrub up—better snow than mud any day.

ISAIAH STILLMAN: Kind of blustery cut, but I think the wind from off the prairie is dying down.

JOHN N. MOORE: Yes. it's going to be clear cold and way below zero before morning.

OLIVE SLAYTOR: I didn't look to see you, Ann Iles. What with moulding candles and soap—making both, I allowed you'd not get done in time.

ANN ILES: Well, I got the wicks all set, and the tallow poured into the moulds, then just left it to harden. As for the soap, I worked hard and fast; where there's a will, there's a way, Mary, and I guess women the world over, can arrange their work, so as to leave 'em time to go.

MRS. SMITH: How about you folks from Indian Creek? Are you all fixed up for the night? What with these little houses and our big families, it leaves scant room for hospitality.

JANE SCOTT: Yes. Mrs. Smith. the folks are all to be stowed in some way, in my house, and Ann Iles,—Phoebe Moore's five children are all sleeping crosswise in one trundle bed, while my own, are rolled up in blankets on the floor in front of the fire place. I sometimes think the Lord has made our hearts bigger than our cabins.

JOHN MOORE: Better that than the other way about, Sister Scott, for what good are roomy mansions, where hearts are small?

MRS. SMITH: That's the gospel truth, Brother Moore, but candles are burning low, and I know you're all anxious to get home before the snow drifts get too deep. so lets set about the business of our meeting. As you well know, it has long been in my heart to have some sort of Presbyterian organization in Springfield or hereabouts, and now, after earnest prayer and supplication, the Lord has opened the way. The General Assembly has appointed the Rev. John Ellis of Jacksonville, to act as moderator at this organization meeting. Brother Ellis is, as you know, one of the three resident preachers in the State of Illinois. and is located

in the neighboring village of Jacksonville, where he is doing a noble work, not only preaching but in teaching. Already he is making Jacksonville one of the great centers of learning in the West by his work in establishing Illinois College. Jacksonville Female Academy was organized in his home and is indeed an innovation for these parts, and truly we all are praying for his success. Brother Ellis, will you as moderator, take charge of the meeting?

BROTHER ELLIS: Sister Smith is indeed generous in her praise of other's work, but says naught of her own. It was she who, by letter, laid our needs before the General Assembly, back East, and because of that letter, the Assembly sent two Presbyterian Missionaries to the West, where for the past eight years, they have spread the gospel and done much to further Christian work. And again it is to Sister Smith, that we owe whatever good we accomplish here tonight. Brother Stillman, I should like you to act as clerk, if you will. Before we enter upon the work of actual organization let us have a full and free discussion of our needs and the possibilities that lie at hand. Let us open with a word of prayer. (All stand.) Oh, Lord, Thou Who seest the vision that lies in the hearts of these, Thy people, may You give them the strength and the wisdom for their task. Not alone the labor of planting the seed of Thy truth on these broad prairies, but also the task of seeing that the seed falls not on stony ground. For it is in the hearts and lives of our youths, that the ground must be made fallow. And so we ask Thy blessing, not alone on this, Thy hand maiden, nor the circle of God-fearing men and women gathered about her, but more especially, Oh, Lord, do we pray you to bless our little children who lie sleeping in their homes, scattered over the prairie. For it is to our children and our children's children that we must hand on our task. Theirs will be the labor and the joy of fulfilling our vision—a Church of God—its roots planted deep in this prairie soil, its branches wide spreading, and its fruitage abundant. Amen. Let us hear from you on this subject, Brother.

(All seat themselves.)

ANDREW MOORE: We feel, Brother Ellis, that there are enough Presbyterians here and at Indian Creek, to form some sort of organization. Our need is great, how best to fulfill that need, is our problem.

SAMUEL REED: Our need is indeed great, and I thought today, as I passed the log jail, with the whipping post close beside it, how speedily in this new country, we had provided the means for punishing the evil doers in this life; yet how we had failed to warn them of the punishment which follows in the world to come. Should not we, as God fearing Christians, warn these sinners of the danger of hellfire?

NANCY HUMPHRIES: Nor should we neglect to tell them of the glories of the life everlasting promised to them that love the Lord and keep His commandments.

WILLIAM PROCTOR: As in Sister Smith's heart there has long been the vision of Presbyterianism in these parts, so too, it has long been a hope in my heart, that the Lord would spare my life until that day comes, wherein I see, here in Springfield, a resident preacher of our faith to conduct divine service in a Presbyterian meeting house. Not a log meeting house, nor yet frame, but even brick. May the Lord grant my prayer.

JAMES WHITE: Amen! but e'er that vision materializes there is much to be done in our village as it is today. Springfield is now a settlement of some 200 inhabitants, 35 or more log cabins and even 4 or 5 two-story frame residences. Can we not then find some door that will open to us, that we may worship God?

ELIJAH SCOTT: Being a close friend of Erastus Wright, the school master, I feel certain that we may have the use of the log school house which stands in the Hazel thicket.

SAMUEL REID: That will be a worthy meeting house, Brother Scott, and one we will do well to use; but should we expect to hold all our meetings in Springfield? In looking about me, I realize that only six of us, (and those six, women) live within this village proper. The rest of us who call Springfield our home, in reality live within a radius of some five miles. While those others, perhaps one-half of this gathering, live at Indian Creek, twenty miles to the north. Should not Indian Creek have its share of meetings?

ANDREW MOORE: You are right brother. We of Indian Creek would like to have our share of the services; and though we have no school house, my home is ever open for the worship of the Lord.

ELIZABETH MOORE: And mine.

CATHERINE MOORE: And mine.

WILLIAM PROCTOR: Why not then let us plan to worship on alternate Sabbaths, here and at Indian Creek. The session could likewise arrange its meetings. For a ride of but twenty miles, be it through snow or mud or the heat of the prairies, is but a small price to pay for the joy of worshipping the Lord. And my horses and my wagon will carry those who could not go otherwise.

JAMES WHITE: And my wagon too may be used for the neighbors.

REV. ELLIS: Your willingness of spirit has been proved. Let us therefore set about the organization.

WILLIAM PROCTOR: I have here certain resolutions prepared. May I present them? Be it resolved that a church be formed to be known by the name of the Sangamo Presbyterian Church. The following brethren to be duly elected elders, viz: John Moore, Samuel Reid, Isaiah Stillman, John N. Moore, and Isaiah Stillman, Clerk.

(Men rise, and stand, as their names are called.)

BROTHER ELLIS: Are you willing to serve.

JOHN MOORE, ISAIAH STILLMAN, SAMUEL REID, JOHN N. MOORE: I willingly accept these responsibilities.

JAMES WHITE: I move these resolutions be adopted, as read.

ANDREW MOORE: I second that motion.

REV. ELLIS: It has been moved and seconded that these resolutions be adopted. All in favor make it known by saying "Aye."

IN CHORUS, ALL: Aye.

REV. ELLIS: Contrary, "no." The ayes have it.

ELIJAH SCOTT: May I present for adoption the following covenant:

We, the subscribers, anxious to secure to ourselves and others the privileges and ordinances of the Gospel, do solemnly agree to receive each other in the love and fellowship of JESUS CHRIST, and walk together as heirs of the grace of life, taking the word of GOD as the rule and guide of our faith and practice, building only on the foundation of the Prophets and Apostles, JESUS CHRIST Himself being the chief Corner Stone. We engage to aid each others' growth in grace and knowledge, to watch over each other in Christian affection, in faithfulness to reprove and exhort with all long suffering. Relying on the grace of God, we will strive so to live and walk before the world as becomes the children of the most High; and we will endeavor to promote the cause of vital godliness in the place where we live, esteeming like Moses the reproach of Christ greater riches than the treasures in Egypt, having respect to the recompense of the reward. We will seek first the Kingdom of God, the Kingdom which is not of this world. Admonishing one another daily, lest any be hardened through the deceitfulness of sin, and stirred up each other's pure minds by way of remembrance to be faithful unto death, that we may receive the crown of life, "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God."

And we adopt for our Constitution, Confession of Faith, etc., that of the General Assembly of the Presbyterian Church of the United States, regarding that, as every other summary of Christian doctrine and discipline drawn by uninspired men not as absolutely perfect, but as being more conformable to the doctrine and precepts of the Gospel than any other within our knowledge.

JOHN MOORE: I move the covenant be adopted as it stands.

ANDREW MOORE: I second the motion.

REV. ELLIS: It has been moved and seconded that the covenant be adopted as it stands, and those in favor voting "aye."

CHORUS, ALL: Aye.

BROTHER ELLIS: Contrary, "no." The Ayes have it. This concludes the business of the evening. May we not before we adjourn rise and join in singing Old Hundred.

ALL SING:

Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost—Amen.

(As they turn to put on wraps, curtain falls.)

CHORUS READ BY MISS MARGARET BROOKS BEFORE
EPISODE II.

The records of this church, in voting leather tomes,
A treasure house of ancient love, they seem.
One turns the pages, lost in thought.
One glimpse love and sorrow too—
Weddings and births and deaths.
The mooted question of the black man's rights
Throbs through the pages of these tomes.
Help for the needy and courage for the weak—
Advice and watchful care
For those whose footsteps stray.
All this is chronicled within these ancient books.

Time changes manners, customs, modes—
And, reading through these archives old,
These musty books with faded script
One watches pictures of the past unfold.

SECOND EPISODE—

CULLED FROM THE OLD RECORDS.

SCENE: Interior of room in church at Third and Washington. Several straight chairs; a large plain table on which lie books and papers. On the wall hangs a map of the Holy Land. Girl's wraps lie on chairs at back.

CHARACTERS:

Mary—a vivacious girl, very merry.....DOROTHY BURTLE
Phoebe—Dreamy and romantic; pretty.....EDITH LOEFFLER
Amelia—a bit older and more serious minded..GERTRUDE LOEFFLER
Members of the session.

THE ELDERS:

Rev. Mr. Bergen.....DR. JOHN T. THOMAS
Elder Torrey.....J. L. PICKERING
Elder Stone.....ISAAC R. DILLER
Elder Wiley.....J. C. HANNA
Elder Lamb.....SHELBY C. DORWIN

MARY: (Pushing chair back from table.) There, it's done at last!
Wonder what time it is?

PHOEBE: (Going to window and looking out.) Well, the shadows are
getting pretty long, I should think it was along toward four
o'clock. Almost time for the session meeting.

MARY: It wasn't really so much work, after all. When Dr. Bergen said
we were to hunt out all the baptisms in the church, I said, "Oh,
Dr. Bergen, not all those records; why, that's a lifetime job; the
church must be at least twenty years old." And he just smiled
and said, "But, Mary child, they've been such short, happy
years."

PHOEBE: Isn't Dr. Bergen a dear old man? But, twenty years is a long time, nevertheless! I was complaining, too, at the prospect of going through all "those dull old records" and father said, "Phoebe, those books are chuck full of romance, far more interesting than any novel, because it's all true." But, of course, I took that statement with a grain of salt, as I always do those homilies of father's. But, would you believe, when I picked up this musty old book, it fell open right to the very page which was the record of the first marriage ever performed in the old church. 'Twas March, 1832, and there, in faded ink, were the names, "Mr. William Porter and Miss Margaret Klein." My own father and mother, and from that minute, I knew Father was right, and there was romance in these old pages! Then, too, finding my own name among the baptisms gave me a thrill, and the name of the little brother who died before I was born. That made me feel sad, but some way, it made me have a sort of love for the old books.

AMELIA: And think of their historical interest. There isn't a page in them that doesn't paint a picture of those early days. Our first meeting place, the log school house, built at the intersection of two streets, because nobody would give a lot for the purpose. The contractor burning his own brick for our first church, the first brick church in the whole state of Illinois, just think of that—Notices of services to be held by old Peter Cartwright (Mother remembers him in his big fur hat). And the day the mob marched on the church, demanding the slavery meeting be adjourned, and our old bell ringing to drown out the cries of the mob. Elijah Lovejoy was killed by the Alton rioters less than three weeks later, but he was here that day. I can see him now, as he stood defying that mob of angry men.

MARY: (Interrupts.) La, La, Amelia, you never saw Elijah Lovejoy in your life, and you wouldn't know him if he walked in this room, this very minute—but it's just like you to see the historical incidents and like Phoebe to see the romance in these records; while all I see is the humor.

BOTH: Humor? In these books?

MARY: Certainly, isn't it funny to think now of dear old Elder Blank, as having been once cited before the session for the sin of profanity. And that meek old man who always sits in the back pew, remember him? (Girls nod.) Well, he wasn't always so meek. Once when he needed some money, he got rid of his team of horses by selling chances. And when the session heard what he was doing, they said he was running a lottery, and he must stop it at once. But he replied that he'd sold lots of tickets and he'd given his word, and he "allowed he'd have to go through with it." And he did, too! That meek old man! (Laugh heartily.)

PHOEBE: Well, you come pretty near being a back slider, yourself! And some day, if you're not careful, somebody may be reading about

your being cited before the session. too. I never knew anybody whose toes itched to dance, the way yours do.

MARY: Backslider! Me a backslider, merely because I'd like to go to a dance? Why, Dr. Bergen's own daughter, Mrs. Jones, when she was a girl, once really went to a ball!

AMELIA: Oh, no, she didn't go to a ball, she went to a celebration they gave when they moved the State Capitol here. And then after she got there, they turned it into a ball. But just the very first minute she heard 'em tuning up the fiddles for a cotillion, she fairly flew out of that hall, fast as she could go!

PHOEBE: (Estatically.) Just as Cinderella did

MARY: (Holds up hands in amazement.) Now, who, but Phoebe, could picture staid Mrs. Jones as ————— Cinderella!

(Enter members of session and girls rise to go.)

MEMBER 1: Sorry to disturb you, ladies, but the session has weighty matters to discuss.

AMELIA: Oh, we were just going anyway. Here is the list of baptisms, Dr. Bergen said you wanted.

(Girls get wraps while Amelia is speaking and exit when she finishes. Session gathers about table.)

SESSION MEETING.

(Supposed date March 30th, 1843.)

(This is to follow immediately after the scene in which three young girls talk over what they have discovered from the records regarding the early times in the history of the church.)

Enter three of the elders—James L. Lamb, Edmund R. Wiley, and Asahel Stone.

ELDER WILEY: Sorry to disturb you, ladies, but a session meeting has been called for this hour and we have important business to transact.

ONE OF THE GIRLS: Oh, we are all through and this is our report.

ELDER WILEY: Yes, yes, give it to Brother Stone who is the clerk.

ELDER LAMB: Well, well, I don't know as my feet are in very good shape to come into the church. The mud is pretty bad out our way—but I did the best I could.

ELDER WILEY: I found it mighty bad going as I came up that big hill. I thought my good horse was going to be stalled entirely—but he made it, though he was blowing hard when I put him in your stable, Brother Stone.

ELDER STONE: I guess the members of the legislature will have pretty tough going if they try to go home before their session closes. Do you reckon they'll pass that bill about a railroad from Alton to Springfield? I'm afraid 'twill be a long time—hello, here's Brother Torrey—How are the roads out your way?

ELDER TORREY (entering): Bad enough, bad enough. I tell you gentlemen what this Illinois country needs is *railroads*—and they'll come! I have great faith in the future of this Mississippi Val-

ley. I believe we will all live to see a real network covering our prairies—a through line from St. Louis clear up to Lake Michigan.

ELDER LAMB: You mean running to that new town She-caw-go? You don't really think that will ever amount to much do you?

ELDER TORREY: Yes, I do. I prophesy that it will be a great city some day—bigger than St. Louis—as big as Philadelphia, with railroads going from it in all directions.

ELDER LAMB: Well, well,—you always do see the golden side of things.

ELDER TORREY: You just wait!

ELDER LAMB: I'm a-waiting! Where's the minister?

ELDER STONE: I understand he is visiting the sick and will be a little late—ah! here he comes now! Good evening, Dr. Bergen.

DR. BERGEN (entering): Good evening, good evening, gentlemen. I hope I have not unduly delayed you.

ALL: No, sir! We have not been here long.

ELDER STONE: And we knew what had detained you.

DR. BERGEN: Yes, the poor soul! She is very ill indeed, and she feels a need of the comforts of religion. Now, brethren let us come to order as a session. First, let us invoke the Divine blessing. (All rise.) O, Lord, our Heavenly Father, we look to thee in gratitude for all that we have and all that we hope for; and especially for thy presence which thou hast promised even when two or three are gathered together in thy name. Guide us in all deliberations and may all be for the glory of thy kingdom. Amen.

DR. BERGEN: Mr. Clerk, you may if you please, read the minutes of the last meeting.

ELDER STONE—Clerk, (reads): February 15th, 1843. The session met according to due notice. Present, John G. Bergen, minister; Elders James L. Lamb and E. W. Wiley.

Absent, J. Torrey and A. Stone.

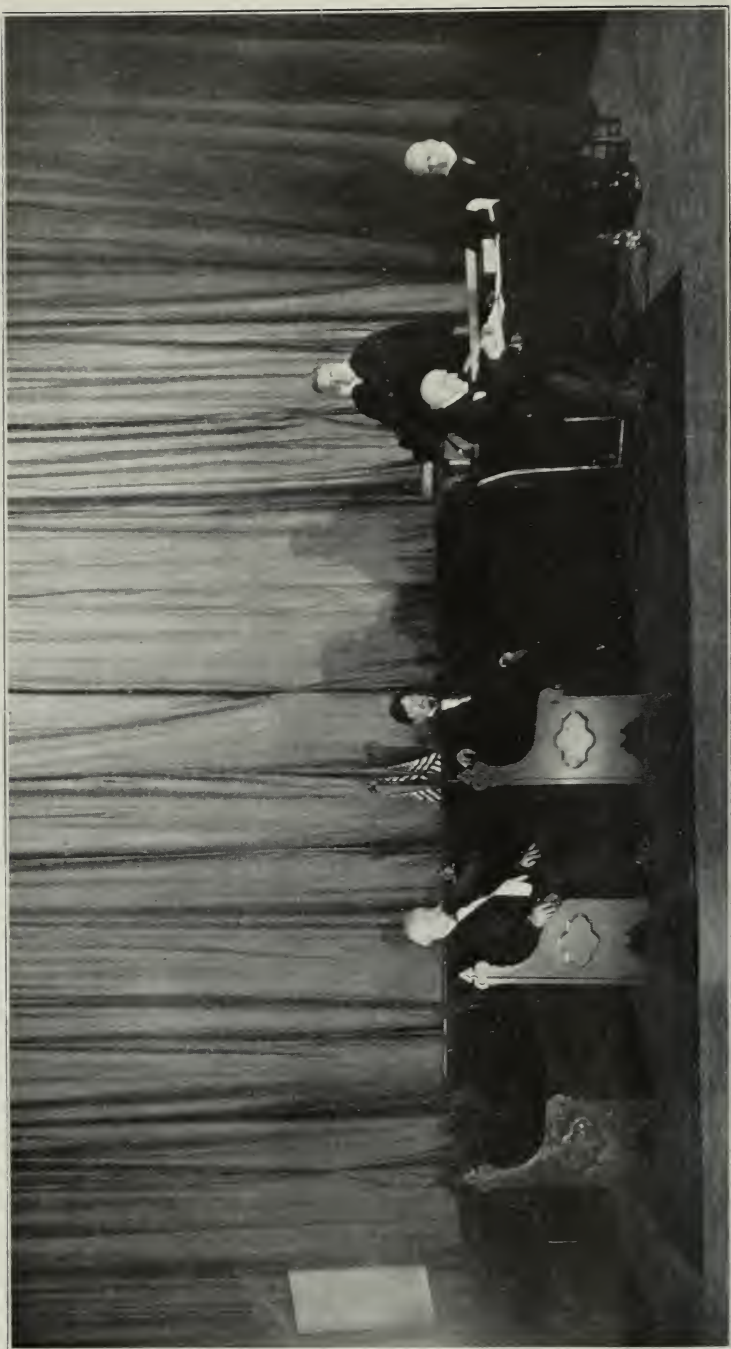
Opened with prayer.

The following named persons were received members of the church on examination: Miss Mary Johnson, Miss Ann Mahance, Mrs. Bettina Chapin, Mr. Merrick Chapin and Mr. Charles D. Butler; and the following on certificate: Mr. John Mahance, a ruling elder of the church of Pleasant Ridge, Ohio, and Miss Mary K. Mahance from the same; Mr. Andrew Johnson and Mrs. Sarah Johnson from the church of Cincinnati; Mr. Calvin Goudy, Jacksonville, and Mr. Charles R. Wells of the church of Yale College; and Mrs. Sarah Margaret Baxter of Pleasant Ridge, Ohio.

Adjourned. Concluded with prayer.

DR. BERGEN: Are there any corrections to be made in the minutes? If not, they stand approved as read. Is there any committee ready to report?

ELDER WILEY: Mr. Moderator, Brother Lamb and myself were appointed some time ago as a committee to wait on Mrs. Doretha Grant,



"MEETING OF SESSION"—CENTENNIAL PAGEANT.

a member of this church who was charged with unchristian conduct by treating a colored girl, bound to her, with undue severity. We have carefully inquired into the whole case and after a free and full conference with Mrs. Grant, we wish to report as our finding the following: (Reads) That Mrs. Grant's general treatment of the girl was good and kind; she has uniformly clothed her and nursed her in sickness and endeavored to give her that intellectual and religious training which duty required of her. The charge of general ill-treatment therefore the committee believe to be entirely unfounded.

With regard to whipping the girl with a cowhide, Mrs. Grant states that she had been in the habit of correcting the girl, when she thought her conduct required it and did not think she was correcting her any more severely than she had done at other times; she was not aware at the time that any marks were caused on her body by this whipping and can account for it only from its being done with a different instrument from what she had formerly used, the severe effects of which she was unconscious. Mrs. Grant acknowledges that the whipping was too severe and not accompanied with that mercy which the Christian should always exercise. For the reproach which has thus been brought on the church through her means, she is sincerely sorry and asks the forgiveness of her fellow members as she does also of her God. (Hands in report.)

Mr. Moderator, I move the approval of this, the committee's finding by the session and that this be recorded in the minutes of the session and be published to the church.

ELDER STONE: I second the motion.

DR. BERGEN: Is there any discussion before a vote is taken?

ELDER TORREY: Mr. Moderator, I believe the report is made in sincerity and good faith and probably this is the wisest action to be taken and I will therefore vote for it, but I stand here to prophesy that before our children pass from this life, this whole curse of negro slavery and bondage of every kind except as a punishment for crime, will be wiped out of this, the land of the free and the home of the brave.

ELDER LAMB: There you go again, prophesying! Is this prophecy to be fulfilled before that wonderful prophecy about the little town in the mud upon Lake Michigan?

DR. BERGEN: Brethren, let us speak only words of kindness and harmony. All these great forward steps in the advance of civilization and righteousness will no doubt be taken in God's good time. May His will be done. Those in favor of the motion will manifest it by saying "Aye."

ALL: Aye.

DR. BERGEN: Opposed, no. The motion is unanimously carried.

DR. BERGEN: Is there further business to come before the session?

ELDER STONE: Mr. Moderator, I have another committee report.

DR. BERGEN: We will hear it now, Brother Stone.

ELDER STONE: The duty was laid upon me in an informal way at our last meeting of talking with two young women of the church of whom it was said that they had been dancing contrary to the rules of the church. These were Miss Barrett and Miss Davis. I have seen these two young women whose character in all other respects is above reproach, as we all know, brethren, and while they acknowledge the truth of the report, they assure me that they had no consciensness of doing anything wrong at the time, and that they had just looked upon dancing as a form of innocent amusement and did not know it was forbidden by the rules of the church as a very dangerous amusement.

One of them asked me if the Bible does not recount that David, a man after God's own heart, danced publicly before the Lord. I do not believe, Mr. Moderator and brethren that this question was asked in any spirit of frivolousness, but was sincere. I told her that David the King of Israel did several things in his day and generation which we cannot approve, and that his performance could hardly be considered an example for young females today.

Then, Dr. Bergen, she rather stumped me by saying, "Well, David wasn't a Presbyterian anyhow, was he?" I declare I hardly knew what to say but I told her that anyhow David was not a member in good standing of the First Presbyterian Church of Springfield!

The two young girls professed repentance for what they had done and promised not to offend again.

DR. BERGEN: I take it brethren, that we may safely record in the minutes the gist of what Elder Stone has reported and if it be your will, we will direct the clerk to make a note to that effect.

ELDERS (speaking all at once): "Yes indeed"—"that would be my idea." "I approve that."

DR. BERGEN: If there is no further business to come before the session a motion to adjourn is in order.

ELDER TORREY: I so move.

ELDER LAMB: I second the motion.

DR. BERGEN: Those in favor say "Aye." We are adjourned and will close with a word of prayer led by Brother Stone.

ELDER STONE: O, God, our strength in times of old, be with us in these times and guide us always in the light of thy truth, and help us always to dwell together in brotherly love. For Jesus sake, we ask it—Amen.

ELDER TORREY (after the closing of the session meeting): Dr. Bergen we butchered last Tuesday at our place and had four mighty fine shoats. I thought maybe you could make use of a little fresh pork.

DR. BERGEN (taking it): Well now, Brother Torrey, that's mighty fine of you and Mrs. Torrey. I thank you for myself and my family and am sure we shall enjoy it.

ELDER WILEY: We hain't butchered yet, Dr. Bergen, but will remember you when we do.

ELDER LAMB: Good thing,—haw, haw!—Dr. Bergen, isn't it, that the forbidding of pork is like King David himself—belongs to the Old Dispensation!—haw, haw!

(Dr. Bergen smiles in dignified manner and the others all go out laughing at Elder Lamb's little joke—except Elder Stone who tries in vain to explain his attitude about King David and his dancing, "No, brethren, that isn't the point—you see I told the young women—that—")

MUSIC

Solo or duet (women in costume)....."Aunt Dinah's Quilting Party"

CHORUS READ BEFORE EPISODE III.

Let women chatter as they work (for women will!)
Talk lightens work, and women's tongues are seldom still,
'Tis thus their tasks are done.
Their talk of common, trivial things
A knowledge oft, to others brings
Of times and folk, long gone.
Let women chatter as they work, (for women will!)
Talk lightens work, and women's tongues are seldom still—
'Tis thus the picture's drawn.

THIRD EPISODE.

THE LADIES AID SOCIETY QUILTING BEE.

SCENE: A parlor of the late sixties or early seventies. Two quilting frames; chairs enough for the following characters:

CHARACTERS:

Mrs. White, a young mother.....Miss ELSIE LOGAN
Mrs. Wilson, an older woman, dignified; good voice.....
.....Miss ELIZA CONDELL
Mrs. Thompson, another older woman of same type.....
.....Mrs. J. C. HANNA
Lillie, rather large, coquettishly inclined, gossipy.....
.....Mrs. C. B. STUART
Sallie, young, pretty, flirtatious.....Mrs. JOSEPHINE MCCOY
Julia, sharp tongued, "catty".....Miss MARY E. BROWN
Jessie, strong minded, advanced.....Mrs. HAZEL LARRIMORE
Laura.....Miss JANET WILLIAMS
Jane.....Miss KATHERINE SWAFFORD
Lulu.....Mrs. ROBERT E. SMITH
Molly.....Mrs. ISABELLE COUTRAKON
Lucy.....Mrs. A. L. HEREFORD
Delia.....Mrs. FRANK PARTRIDGE
Jenny.....Mrs. C. C. THERRIEN
Fanny.....Mrs. EDNA ORENDORFF MACPHERSON



"QUILTING PARTY"—CENTENNIAL PAGEANT.

Martha.....Mrs. ROY DONALDSON

Johnny, a boy of eight or ten.....CUTTER THERRIEN

Mary, his little sister.....ELIZABETH SMITH

MRS. WHITE: (Giving finishing touch to Mary's sash, and Johnny's hair.)

You children do try and behave yourselves, play in the back yard quietly, and, Johnny, remember, you're not to tease Mary—not once—and don't get all dirty.

JOHNNY: But, Mother, why do we have to stay in the back yard?

Can't we come in when the ladies have ice cream—if we stay nice and clean, can't we mother? please?

MRS. WHITE: No, dear, you're not to come in at all—not once. Mother'll give you some ice cream after the ladies have gone. Now, run along, and be good to your sister, Johnny.

JOHNNY: Yes, 'am.

He gives sister's hair a yank and runs out through dining room door. Sister whimpers, Mrs. White pats her, and she follows Johnny, as Mrs. White goes to opposite door, in response to knocking. She opens door, and a woman enters.

MRS. WHITE: How do you do. Oh, what a fine new dress, Sallie, who made it?

SALLIE: Why Miss Van Nostrand, of course, she makes everybody's, doesn't she?

MRS. WHITE: Turn around, dear, and let's see the back. It sets beautifully (patting back of waist) your figure's perfect, Sallie. Such a tiny waist and curving hips. I don't believe you've fallen off—not a pound—in spite of the late hours you've been keeping, this winter.

SALLIE: Well, I do try to eat plenty, for, of course, I would hate to lose my figure!

(Door opens and a group of women enter.)

LAURA: Shall we walk right in? Oh, see Sallie's new dress.

SALLIE: Well, you look mighty fresh and spring-like, yourself. That bonnet's bewitching.

JANE: Isn't it? There's nothing like plumes, for style.

SALLIE: Yes, that's what Miss Griffiths says. She told me that when she went to New York to buy her spring stock, every lady on Fifth Avenue was wearing plumes, plumes, plumes. 'Twas all she saw!

(Enter another group of women.)

JESSIE: Good afternoon, everybody. (Turns to Mrs. White.) As we came in your two darling little cherubs were hanging on the front gate. Mary's so sweet, and Johnny has the face of an angel.

LULU: And how do you keep them so spotlessly clean?

MRS. WHITE: They are little cherubs, if I do say it, and Johnny's so sweet and gentle with his little sister.

(Enter another group.)

MRS. WHITE: Hello, girls, everybody's coming at once, go on in the bedroom and lay off your shawls and bonnets. (As they all go into other room, Johnny's head appears in outer doorway.)

JOHNNY: Mother, Mother, have they eaten their ice cream yet?

MRS. WHITE: Johnny, you go straight out into the back yard, and stay there. If you don't mind what I say, you can't have one bite of ice cream! Not one bite!

(Johnny's head disappears and ladies enter, without wraps.)

MRS. WHITE: Let's get to quilting—we can talk as we work, you know.

(Some place themselves around quilting frames, others sew on small pieces of work. All take thimbles, thread, etc., out of reticules carried on arms, thread needles, etc., while Martha picks up a "spool wagon.")

MARTHA: Oh, what a dear spool wagon. Where'd you get it, Lucy?

LUCY: Belle Hawley—cr Belle Brinkerhoff, I should say—brought it to me when she and George came back from the East. She and George did have such a good time. Stopped in Gettysburg to visit the Brinkerhoff family. Belle says they're all awfully nice folks.

MOLLIE: Oh, I almost forgot. I've just heard the most interesting piece of news. I promised not to tell who it is, but there's going to be a big wedding, in this town before long.

CHORUS: Oh, Mollie—do tell—please—we won't tell—who is it?

DELIA: Sallie, I just bet it's Sallie!

JENNIE: Please, Sallie, get the C. & A. to put on a train to St. Louis later in the day. I do hate to get up so early in the morning!

SALLIE: Don't worry about my wedding being early in the morning. I'll probably be a forlorn old maid, all my life, just because I'll never love any man well enough to marry him in time to start on my wedding journey at six a. m.

JULIA: Well, Sallie, if you do turn out to be an old maid, that'll be a grand excuse!

FANNIE: Nonsense, Sallie'll never be an old maid. Why, Sallie has all the beaux in town.

Married or single, it makes no difference (counting on fingers) Tom Mather, Joe Perkins, Col. Vredenburgh, Chris Brown, Joe Condell, Dr. Pasfield, George Black, John Bunn, Pascal Enos; they all sigh for Sallie!

DELIA: Oh, Sallie, do have a grand affair—

MOLLIE: With a macaroon pyramid—

LUCY: And a thirty-six egg bride's cake!

JENNIE: Don't forget the egg nog, Sallie!

SALLIE: Girls, you embarrass me horribly. I really intended never to get married at all, but you make it sound so alluring—well, maybe I will get up early enough some morning to catch that train!

MRS. WILSON: You young folks ought to be glad there's a train to catch. In my day, the brides had to go to St. Louis by carriage—and if the roads were too terribly muddy, we simply had to abandon the wedding trip.

CHORUS: No wedding trip—how dreadful—just think of it.

MRS. THOMPSON: And all our household goods came overland by wagon, four and six horses to the wagon. When the roads were bad—

and they usually were. I remember well, the time Ninian Edwards sold a lot on the east side of the square for \$100.00, and he and Mrs. Edwards went to St. Louis to spend that money. They had to stay down there a week or more because it rained so, but when they did get back, they brought a marble topped table.

MRS. WILSON: And the excitement it caused. 'Twas the first marble topped table in Springfield..

JENNIE: The first marble topped table, Mrs. Wilson? Why, I thought they'd always had 'em.

LAURA: Just imagine! A parlor without a marble topped table!

JANE: Like a bedroom without a bed, how funny!

MOLLIE: Say, have you heard that the new Doctor and his wife are coming into our church?

FANNIE: Who, Dr. Henning?

MOLLIE: Yes, he bore witness in prayer meeting last night.

LULU: Oh, and he has the funniest voice, high and squeaky, just like a woman's.

DELIA: Yes, and Mr. John Owsley sat way up in front where he couldn't see who it was talking, and he thought it was a woman. He came out of church fussing and fuming cause "some woman in the back of the church had spoken out in meeting." Or, as he put it, "To think, that a female should raise her voice in the house of God."

JESSIE: And why shouldn't females raise their voices in the house of God? They helped raise the money to build 'em! Why the First Presbyterian Church, itself, was started by a woman. And when the church needed a communion set, it was the ladies that bought and paid for it—solid silver, it is, too, and I've heard my mother tell how they raised the money by giving flower shows in the State Capitol, and tableaux in Cooks Hall, and then when they were still short, they walked mile after mile, collecting from the ladies, twenty-five and fifty cents at a house.

FANNIE: Didn't they have any men in the church—men like B. H. Ferguson, to help 'em out?

JESSIE: I don't suppose so. It's not every congregation that has a Ben Ferguson; always willing to make up the deficits.

MRS. WILSON: And our old bronze bell, Jessie, don't forget that the young ladies of the congregation paid \$1,300.00 for that bell. It's the only thing we brought over from the old church. And every Sunday, as I hear it ringing up in this tall spire, I think of all the sally lun, and pound cake, and beaten biscuits I made to help pay for it, and it's tones sound pretty sweet to me.

JESSIE: \$1,300.00! and yet we ladies mustn't raise our voices in the Lord's house! Why, the men—

JULIA: Now, Jessie, don't get off on that hobby of yours. Once you get started on woman's rights—and how you believe that the woman should be allowed to vote in the town elections—

LULU: What, women go to the polls, oh, Jessie, how awful!

- JESSIE: What's awful about it? Not lady-like, I suppose! We're not smart enough? Think of Lizzie Brown. I guess she's smarter than lots of the men in this town. Why, she's a member of the Board of the Northwest, and she made the address of welcome in Chicago!
- LULU: Well, she's a preacher's wife—that makes a difference, I 'spose. And then, too, she lived with the Lincolns in the White House, for a while.
- JANE: Don't you suppose Springfield seemed awfully dull, when she came back here?
- MOLLIE: Dull? Springfield dull? Why, when Julia Jayne married Lyman Trumbull and went to Washington to live, she said she didn't see a woman there, any handsomer than Lizzie Bunn, no, nor one as sweet as Sue Cook, nor any that could talk as prettily as Mary Todd.
- LUCY: And as for gaiety—why, we have governor's levees, and promenade parties, and, surely, no place could be gayer than Springfield, on New Year's, with everybody keeping open-house.
- JANE: Oh, yes, our New Years are gay, I'll admit. Why shouldn't they be, with all the egg nog that we serve?
- MRS. WILSON: You're right, girls, Springfield is gay—too gay, since the war, I think. It used to be that the churches were the social centers of the town. And a church social was a function, not to be missed by any one, be they Presbyterian, Episcopalian, Methodist or Baptist. They all came, and they all had a good time (laughs heartily). We once tried having our suppers free. And, oh, how those young boys ate! Willie Grimsley, Willie Bunn, Georgie Williams, Charley Starne, and even those two cute little tads, Jimmey and Johnny Cook, down they swept on those supper tables like a hoard of locusts! (laughs again). Well, we soon quit having free suppers!
- MRS. THOMPSON: And, Alice, do you remember the supper we had out at the Edwards' home? It just poured all afternoon, and when we got to the Edwards' house, our feet were wringing wet. We just dumped our baskets of food on the kitchen table, and came back to the fire, where we all took off our shoes and stockings, and sat in a circle drying our feet.
- MRS. WILSON: And we had such a good time sitting there gossiping, that we forgot all about our baskets, and the men came out for supper, hungry as wolves, and the tables weren't even set!
- (Both women laugh.)
- MRS. THOMPSON: Remember Mr. Lincoln that night? He was so proud of his wife's cake, that he kept urging everybody to take a piece. I can see him now as he said to me "Ann Maria, have a piece of Mary's cake, she calls it jelly cake, but to me it looks like a streak of fat and a streak of lean!"
- FANNIE: How thrilling it must have been to really have known the Lincolns!
- MRS. THOMPSON: Well, there was nothing exciting about them at that time. Just kindly everyday folks, they were. After Mr. Lincoln

was elected President, we did feel awfully proud of him, of course.

DELIA: And Mrs. Lincoln—did she seem different to you?

MRS. THOMPSON: No, I don't remember that she did. We all watched her clothes a little more enviously perhaps, though Mary Todd always was a good dresser.

MRS. WILSON: I remember her one of the last Sundays before she left for Washington. Ashes of roses was the fashionable color that season, and she looked lovely in it. She had on a black lace shawl pinned on the shoulders with gold pins. And her bonnet—well it wasn't so different, really, from the ones we wear now. It was trimmed with three short white plumes.

LULU: Did Mr. Lincoln seem more romantic then, too?

MRS. THOMPSON (laughing): Romantic? No, Lulu, Mr. Lincoln looked just as he always had looked—a tall spare man in a badly fitting frock coat. (Thoughtfully.) Though, I believe he did change some way, in those last few months before he left us. He sat in the pew just across the aisle from us, you know, and I remember one of those last Sundays, I sat and looked at him, thinking what a sad face his was—unutterably sad, it seemed, until he glanced down at Tad, asleep beside him, and then I saw the kindly twinkle in his eyes, and I forgot the sadness of a moment before. And I think that's the way I remember him best perhaps, by the kindly gleam of his eyes.

MRS. WILSON: I wonder if it wasn't the memories of Mr. Lincoln that made us hate to leave the old church; for we did hate to leave it, some way, even for this bigger, better building. At the end of the last service over there, some one, I don't know who it was, for it was all so impromptu, but some one started to sing in a clear high soprano, "Home, Sweet Home," and then suddenly we all, men and women, found ourselves hand in hand, marching down the broad center aisle, singing—with the tears streaming down our faces—"Home, Sweet, Sweet Home." Sue Heminway, I remember, was in front of me and Ann Mary Perkins, Sue Chenery and Agnes Smith, and beyond them, I don't know, I couldn't see, perhaps, because of the tears.

(Large vivacious woman appears in outer doorway.)

LILLIE: Now, please don't tell me I'm too late for the gossip.

JULIA: Impossible, the gossip never starts until you arrive.

LILLIE: Thanks, dear, it's nice to be missed!

(Mrs. White rises, takes wraps, and stands holding them for part of conversation.)

MRS. WHITE: Indeed we have missed you, Lillie. What makes you so late?

LILLIE: Oh, a most exciting experience! I started long ago, but just as I was crossing the town branch bridge at Second and Madison, who should come driving by, but Tom Mather!

JULIA: Oh, a man in the case! I suspected as much.

LILLIE: He was in a brand new buggy, and he asked if I'd like to go for a little drive. Well, of course, I couldn't resist Tom Mather!

JULIA: No, nor any other man!

JANE: You'd better look out for Annie Van Bergen. She's making eyes at Tom Mather, herself!

LILLIE: Well, if she wants him, she can probably find him, just where I left him, hub deep in the mud on the east side of the square!

LULE: Oh, Lillie, how awful, do tell us all about it.

LILLIE: Tom suggested we give the horse a try out, on the square, where 'twas paved. And as soon as we reached the paving, he gave the horses a cut with the whip and off they flew! And you know how it is, going fast over those planked roads, especially after they've been warped by the rains! Slop, slop, one end down, the other end up, mud splashing, horses' hoofs clattering, and everybody running to the store doors to see what it's all about! By the time we'd gone round the square once, Tom was so proud of the horses speed, that he hated to leave the pavement, and he suggested we drive around the square again.

FANNIE: Oh, Lillie, but you didn't, did you?

JULIA: Hah! Didn't she?

LILLIE: Well, I knew it was unladylike, and I really was going to say no, but 'twas too late. Round we were going again, and by this time the legislators were all sticking their heads out the windows of the Capitol and while, of course, I hated to be so conspicuous, I was glad I had on my ney bombazine, and my best bonnet (preens). But, my dears, my dears, mine was the pride that goeth before a fall!

MOLLIE: Why, what happened?

LILLIE: Just as we got in front of Kimber and Ragsdale's store, Louisa Williams and her little sister Julia came out, Louisa raising her parasol. That frightened the horse next the walk, and he shied, crashed into the post that holds up the awning, and crash it came! Boards flying every which way.

DELIA: Those long awning boards, oh, Lillie, didn't they strike you?

LILLIE: No, for by that time the off horse had jumped in the opposite direction; clean off the narrow strip of planked road—right into the middle of the street, where there was nothing but mud between me and China!

(Lillie walks toward quilt and seats herself.)

SALLIE: But, Lillie, weren't you frightened to death? Just think of it, helpless behind a runaway team!

LILLIE: Runaway? In Springfield mud? Say, the only way those horses could go was down! (A moment's pause.) No, Sallie, I was no helpless heroine behind a runaway team—I was merely a lady all dressed up and sinking deeper every minute!

LAURA: But how'd you get out?

LILLIE: (Brightening.) La, child, they do say, there's a silver lining to every cloud! George Pasfield carried me in his arms. And my hoop skirt tilted the tiniest bit and exposed my ankle!

(Complacently.) But then I've rather a neat ankle—even if I do say it. (Lifts skirts and sticks out foot.)

(All laugh, Oh, Sallie, you're so vain, etc.)

MRS. WHITE: Excuse me girls, and I'll go see about refreshments.

(Exits through dining room door.)

JULIA: Well, Lillie, if you're through occupying the center of the stage, I'll step before the footlights.

(All turn eagerly toward Julia.)

JULIA: My news is quite as thrilling as Lillie's—have you heard about last night's session meeting?

CHORUS: No—what happened?—session meeting?—etc.

JULIA: They asked Lizzie Bunn and Lina Black to resign from the Choir!

CHORUS: Oh—Ah—Why?—etc.

JULIA: For unseemly behavior! And personally, I think they deserved it. They sit up every Sunday, right in front of the whole congregation and whisper and giggle all through the service!

JANE: Poor girls, think of the disgrace! What did they do when they heard it?

JULIA: Giggled!

MOLLIE: Well, I'm awfully fond of both of 'em, but they do behave scandalously in Prayer Meeting. Sam Jones' little infant prodigy, Mabel, plays the organ now, and the child can hardly keep her eyes on the notes. Last Wednesday the girls acted so flighty that poor little Mabel forgot entirely to pump the pedals.

JULIA: But that was only the beginning of the meeting. Somebody had told one of the elders that Chris Brown and Tom Mather had taken Bettie Stuart and Amelia Craig to a ball, and they had the girls up before the whole session!

CHORUS: Oh, no, not really—how dreadful—etc.

JULIA: Yes, Chris is worried to death over it, because of Bettie, you know, he doesn't seem to care a bit what they do to Amelia! But that's not all, they had Jane Ridgely up, too.

SALLIE: Poor Jane. When the fiddles tune up, and some one begins, "Salute your partners, allemande right, allemande left. Well, Jane's feet just won't keep still!

JULIA: Well, they will now, the elders told her she'd just have to make 'em behave.

MOLLIE: Poor Anna Hudson, she's always worried over Sister Jane, 'cause Jane won't go with her to church and prayer meeting, and to the Home of the Friendless meetings.

(Johnny appears in doorway—dirty as can be.)

JOHNNY: Hello! Had yer ice cream yet?

CHORUS: Oh, Johnny, come on in.

JOHNNY: Mother there? (peering cautiously).

CHORUS: No.

JOHNNY: Then we'll come—

(Comes in, leading Mary by the hand.)

JOHNNY: Mary'll sing if you want her to, and I'll speak a piece.
 (Pushes Mary to front, saying, "Sing now, I Tell You.")
 (Mary sings—Johnny pushes her away before she finishes,
 and recites:

JOHNNY: You'd scarce expect one of my age
 To speak in public on the stage.
 And should I chance to fall below,
 Demosthesnes and Cicero,
 Don't view me with a critic's eye,
 But pass my imperfections by.
 Mrs. White's voice from dining room:
 Will you come out to the dining room, please?
 (Steps to doorway, ushers them in dining room, turns and
 sees dirty children.)
 MRS. WHITE: Johnny!!!
 Curtain.

MUSIC

Solo (or Duet) Patriotic Song
 (Male Voices)

CHORUS READ BEFORE EPISODE IV.

And now the roll of drums is heard,
 The marching feet of soldier boys
 The sorrow of whose death is ours—
 And yet from out this struggle grim
 A man emerges;
 Too soon a martyr to a glorious cause.

The world stands awed, and well it may,
 Before his tomb.
 But we, within this church, we knew him well.
 A kindly, quiet man was he.
 A comrade to us all.
 And this our need of praise.

What need to add to all that has been said—
 We knew him well, and loved him well
 And while he lives within our hearts
 Can he be dead?

FOURTH EPISODE

THE STORY OF THE LINCOLN PEW.

THE LINCOLN PEW.

BY W. EDGAR SAMPSON.

In a recent book entitled, "The Religion of the Presidents," an eminent author has lately told the story of the deep religious nature, and the essential Christian faith of Abraham Lincoln. But here where Lincoln lived, where he practiced his profession, where he rose to fame, whence he left to guide the destinies of a nation in its hour of deepest gloom, where he lies buried, and where, within the memory of all, lived men who knew him well, we need not go to books to learn of the faith and hope of that great and immortal man.

In his early manhood he formed the habit of attending divine service, and looking for light in the Book of Books, and that habit continued with him through life. His speeches, his letters and his matchless State papers drew their theme, their style and their inspiration from the Christian Bible.

His close association with this historic church, began when its pastor, the devout and learned Rev. James Smith officiated at the burial of Mr. Lincoln's second son. Oppressed and stricken as he was by this great bereavement, he found comfort and guidance in a book then lately written by his friend Dr. Smith, entitled, "The Christian's Defense." At the conclusion of the reading of that book Dr. Smith tells us—

"He came forth, his doubts shattered, and his reason convinced, a believer in God, in his providential government, in his Son, the way, the truth and the life. And from that time on his life has proved the genuineness of his conversion to the Christian faith."

Thereafter, although without formal membership, his devotion, his loyalty and his worship never ended. Broken though that relationship to this church was by his election to the Presidency, his church connection was resumed at Washington by his regular attendance upon the services of the New York Avenue Presbyterian Church of that city.

I stand tonight beside the Pew where Lincoln used to sit, Sunday after Sunday—in the old church—the old First Presbyterian Church that stood at the corner of Third Street and Washington Street in this city. It was then known as Pew No. 20. There, week after week, came the future President with his family. They used to charge pew rent in those days, and among the priceless treasures of this church are the receipted bills for the rent of this pew found among the possession of President Lincoln after his death, and thereafter presented to this church by his son Robert T. Lincoln. And this pew was subsequently removed to its present place in the First Presbyterian Church through the generosity of the late John W. Bunn, one of the last survivors of the close personal friends of Abraham Lincoln.

Here Lincoln came, here he sat, here he sought, and here he found, hope, inspiration, strength. And to this pew, to this church, to this city, to this last resting place of the Great Emancipator, the world turns more and more—for it is indeed a shrine of one of earth's immortals.

MUSIC

Miss Nettleton and Mr. Killius.

CHORUS READ BEFORE EPISODE V.

The Hand of God guides as of old;
 His strength, His love still helps us build
 And though the tasks may differ now,
 The tasks are His.
 New needs have come, new problems with new times,
 Yet still we build.
 And you who fear our faith grows dim
 Our strength grows less as time goes on,
 Pause now, and look upon our church;
 Her growth, her work in many paths;
 Her field which broadens with the years—
 Ponder these things, and still your fears!

FIFTH EPISODE

OUR CHURCH TODAY.

SCENE: Reproduction of our Church Office, with stack of primary chairs stacked in corner.

CHARACTERS: Miss Jacobs, Dr. Thomas, Mrs. Edwards, Mr. Todd, Mrs. Gibson, Girl Scout, Virginia Coffield, Thelma Ramsey, Miss Nettleton, Mr. Needham, Mr. Macpherson, Miss Cunningham, Mrs. Thomas, Katie Whittaker, Mr. Cassidy, First Boy Scout, Second Boy Scout, Man (bridegroom), Girl (bride), Mr. Black.

(Telephone bell is ringing as curtain rises on church office.

Miss Jacobs is at phone.)

MISS JACOBS: First Presbyterian Church. No, Dr. Thomas hasn't come yet. May I take the message? * * * Oh, yes, you want me to tell him you had a letter from a dear old Aunt who gets his sermons on her radio? * * * Yes, it must be a blessing to a woman of that type, way out on a lonely farm. * * * Yes, it's a comfort to Dr. Thomas to know as he broadcasts, that he has a sympathetic audience, listening in. * * * Yes, it is marvelous, isn't it? Well, I'll tell him. Thank you.

(Makes a note and sticks it on file, seats herself at desk, telephone rings.)

MISS JACOBS: First Presbyterian Church. * * * No, not yet * * * The Old Ladies' Home? * * * And she wants Dr. Thomas to come see her? Very well, I'm sure he'll be there this afternoon. Goodbye.

(Makes a note, files it, and seats herself for work. Telephone rings, she answers.)

MISS JACOBS: First Presbyterian Church. This is Miss Jacobs. You want to sell your fur coat? No, I don't know of anyone who wants one. Advertise it in the Church Bulletin? Well, I could

hardly do that, you know. (Hopefully.) But I'll tell you what I will do. I'll ask everyone who comes in if they know of anyone who wants a fur coat. Oh, not at all, goodbye.

(Dr. Thomas enters, coat on, hat in hand.)

DR. THOMAS: Well, well, so you're going into the second hand business too. Taking on a good many side lines, I'll say. Promised to find a house for a woman yesterday as well as a practical nurse for a small child and now you're selling fur coats. If you've any time left for mere church business, could you tell me if you've any messages for me?

MISS JACOBS: If variety makes for spice, my job's well seasoned, I'll say. But I have had a few moments for my real work. Here are my notes—and you're not to forget you've a funeral service this afternoon, and a meeting of the ministerial board.

(Dr. Thomas stands reading notes from file. Telephone rings.)

MISS JACOBS: Oh, good morning, Mrs. Ide, more names for the Cradle Roll? That's fine, wait till I get paper and pencil, please. (Gets them at desk.) All ready, (writes) Shirley Marie Livingston, James Thayer Mohon, Eleanor Muir Smith, Elizabeth Olinger. That all? Yes, we should have another baby party soon. Have to wait till it turns warmer, though. Mothers won't bring 'em out, this kind of weather. Goodbye.

(Enter Mrs. Edwards.)

MRS. EDWARDS: Good morning, have the quarterlies for the Home Department come yet?

MISS JACOBS: Yes, they're all there in the closet.

MRS. EDWARDS: It's a little cold in the hall, I'll sort and tie them for distribution in here if you don't mind.

(She seats herself on lounge, sorts and ties quarterlies.)

(Miss Jacobs answers telephone.)

MISS JACOBS: Yes, he's right here, Mr. Krogdahl. Dr. Thomas.

DR. THOMAS: Good morning, sir, good morning * * * The ushers want to know about seating visitors? Why, give them the best seats in the church. Make 'em feel they've found a comfortable place to spend all their Sunday mornings. * * * Oh, no, the regular members will be glad to have visitors in their pews, but if anyone should object, you might suggest to them that the best way to avoid such a thing is to fill up the pews with their own families. * * * Fine, goodbye.

(Mr. Todd has entered while Dr. Thomas is at the telephone.)

MR. MILLER: Good morning, folks. (Turns to Dr. Thomas.) I want to tell you of my wonderful new plan for getting the grown-ups out to Sunday School.

DR. THOMAS: A plan that's guaranteed to bring 'em out?

MR. MILLER: Absolutely.

DR. THOMAS: Don't tell me there's nothing new under the sun! Come up into the study and tell me all about it.

(As they exit, arm in arm, Miss Jacobs calls mockingly.)

MISS JACOBS: Oh, Mr. Miller, better get that idea patented!

(Telephone rings and Miss Jacobs answers.)

MISS JACOBS: First Presbyterian Church, yes, Mrs. Wright * * *
The Woman's Auxiliary—Circle No. 10—Church Supper—Friday,
yes, 'I'll see that the Bulletin prints a nice notice * * * Sure,
I'll ask for a large attendance. Goodbye.

(Makes note and starts to work. Enter Mrs. Gibson and one girl scout in costume.)

MRS. GIBSON: We came to get some of the things we left in the kitchen last night. You should have seen that supper the girls cooked for their parents. Everything was awfully good. As for the parents, it was fine to watch 'em. They were all so swelled up with pride.

GIRL SCOUT: Swelled with pride, I'll say that wasn't what puffed 'em up. My father ate three pieces of pie—and say, you ought to see Katherine Gibson's father put away the food! Swelled with pride, hah!

(Mrs. Gibson says, "Come," exits. Miss Jacobs goes to phone.)

MISS JACOBS: Main 3628. Hello, Mr. Robert Hudson? Miss Jacobs, speaking. We're ready to make up the annual report. Have you the Sunday School Treasurer's statement? * * * Fine, I'll stop and get it this noon. * * * Practically \$500.00! Won't that make Dr. Thomas feel good! Yes, thanks, goodbye.

Capitol 2174. Mrs. Hoover? Where did you tell me the Mizpahs were to meet this week? * * * Miss Whitecrafts. Yes, I hear you made over \$400.00 at the Christmas Bazaar. I think you women are perfect wonders, and you certainly do make lovely things. I wanted at least a dozen of those luncheon sets. * * * Yes, goodbye.

(While Miss Jacobs is at phone Thelma Ramsey and Virginia Coffield have entered.)

VIRGINIA: Oh, Miss Jacobs, the Junior Intermediates simply have to have some more magazines with colored pictures. The Crippled Children out at Riverton just loved those scrap books we made 'em—and we haven't half enough to go round.

MISS JACOBS: I'll ask the ladies at the Missionary Society this afternoon, Virginia.

THELMA: And Miss Jacobs—you don't think this cold weather will interfere with the Young People's Twilight tea, do you?

MISS JACOBS: How silly, Thelma. Why a real cold Sunday Twilight is the very coziest time for tea. The colder the weather, the more sandwiches you'll eat.

(Telephone rings—girls exit. Miss Jacobs answers phone.)

MISS JACOBS: First Presbyterian Church. Yes, Mr. Diller, Dr. Thomas will be so relieved to know you located those people. I don't know what we'd do without you, to help us out. You certainly

know our church history, and as for the old session minutes, why, I believe you know them by heart. Goodbye.

(Enter Miss Cunningham and seats herself. Works over books while Miss Jacobs is telephoning.)

(Enter Miss Nettleton.)

MISS NETTLETON: Good morning. Cold, isn't it? There's the musical program for Sunday's Bulletin. If it's not too cold in the church, think I'll go up and practice on the organ a while. Hope my fingers won't freeze.

(Enter Mr. Needham.)

MR. NEEDHAM: Good morning, Miss Jacobs.

MISS JACOBS: Oh, Mr. Needham, I'm so glad you came, don't you want a nice fur coat, seal skin with squirrel—

MR. NEEDHAM: A fur coat? What would I do with a fur coat?

MISS JACOBS: Oh, I don't care what you'd do with it. I simply want to sell it. You see, I promised a church member I'd speak about it to every one who came, and I forgot it till just now. It's a lovely coat—seal skin with squirrel—

MR. NEEDHAM: Say, don't you mention that coat to my wife—Anyway, I didn't come to talk fur coats. I came to get some new songs for the Young People's Department.

MISS JACOBS: The books are all in the closet. (As Mr. Needham exits.) Say, if you should decide to buy that coat ——

MR. NEEDHAM: (From off stage.) Not me.

(Telephone rings, Miss Jacobs answers.)

MISS JACOBS: First Presbyterian Church. Oh, yes, Miss Winters, the Sunday School supplies are all here. Came yesterday * * * This afternoon? Yes, I'll be out on my calls, and you may have the office all to yourself. Plenty of room to sort them out, and I hope you'll have no interruptions. Goodbye.

MISS JACOBS: Main 95. Hello, may I speak to Miss Vera Smith? Oh, Miss Smith, this is Miss Jacobs. Does the Dorcas Society have a meeting this week? * * * Oh, I see, the Dorcas has made how many baby garments? * * * flannelette night gowns? * * * Well, there ought not be a baby in this town that isn't all nice and warm—you certainly are an energetic society * * * Very well, thanks.

(While Miss Jacobs has been at phone, Dr. Thomas has come in, gone over to Miss Cunningham's desk, and stands and talks with her. Enter Mr. Macpherson.)

MR. MACPHERSON: Morning. Here's the financial statement of the Church, all ready for the annual report. They're in fine condition financially, all pledges paid up to date—and our outstanding debts not big enough to make us lose sleep over 'em. Of course, it doesn't read like the report of 1919—your second year here. That sure was a banner year, \$75,000 pledged. The largest amount ever pledged at any one time, in the whole history of the Church, wasn't it?

DR. THOMAS: Yes, I believe so. But I've no doubt that if we needed that much again, we would raise it. This church always

responds, whenever the call's made. That year, our need happened to be greater, that's all. We needed a new chapel, and a better basement, dining room and kitchen. Our old spires were a menace, both to the church itself, and the passing pedestrians and had to be rebuilt. Our debt on the organ was an ever-present worry and so we paid it. And we bought a manse. The first manse our church has ever owned. Yes, 1919 was a banner year, and we'll have a banner year everytime we need one. Don't you forget that.

MR. MACPHERSON: Well, I'll go back to the bank now, pretty busy there, these days. Miss Cunningham has the rest of the statement.

(Mr. Macpherson exits, and after he disappears Miss Jacobs calls after him.)

MISS JACOBS: Oh, Mr. Macpherson, you don't want to buy a seal skin coat with squirrel—Pshaw, he didn't hear.

(As Miss Cunningham gathers papers together and starts to leave.)

MISS CUNNINGHAM: This is the report of church mission funds, Dr. Thomas, and this the current expense report. Everyone is keeping up with the pledges, quite promptly. With a resident membership of over one thousand people, it's surprising how few unpleasant things come up.

(Dr. Thomas takes reports and glances through them.)

DR. THOMAS: Let's see, with all our organizations, we contribute a total of \$14,000 to benevolences and our budget runs between \$16,000 and \$17,000. Fine.

(Miss Cunningham exits and Mrs. Thomas enters. Dr. Thomas makes a low and elaborate bow.)

DR. THOMAS: Good morning, Miss Ethel, and what can I do for you this morning? Did you come to talk with Miss Jacobs, or did you wish to see me on a (reaches for pocket-book) little matter of —er—home missions? (Opens purse.)

MRS. THOMAS: Well, I really came to talk Missions with Miss Jacobs. (Walking toward him with outstretched hand.) But, they do say charity begins at home. (Takes money.) Thanks. (And speaks to Miss Jacobs.)

(Donna Deal enters, Donna's arms full of dolls.)

DR. THOMAS: (Picking up a baby doll.) That's right, Donna, start them to church when they're young. Is this one to be put on the cradle roll?

(Mrs. Thomas exits.)

DONNA: She's only a doll, really. The Light Bearers are dressing lots of them to send to Mrs. Friedinger, for the poor little Syrian girls who haven't any. Aren't they dear?

(Dr. Thomas has left room meanwhile. Telephone rings and girls leave at Miss Jacobs answers.)

MISS JACOBS: First Presbyterian Church. * * * Yes, Mrs. Sikes, we were so delighted to hear that you needed more chairs for the little tots. We ordered them right away, and they're here now. * * * They're darling little red chairs, too, and the children

will have to sit still, cause there's not room on 'em to wiggle about * * * Oh, is Mrs. Miller there too? Well, will you please tell her we've some new money boxes for the Primary Department made in the shape of little churches. I don't believe the children can resist dropping in their pennies.

(While at the phone Mr. Cassidy and two boy scouts (in costume) have entered.)

MR. CASSIDAY: Br-r-r-r-r, it's cold. I hope the wind dies down before night. Big coon hunt, you know—all the troops in town, and we've asked the ministers to join us.

FIRST SCOUT: Yes, and we're going to have burgoo!

MISS JACOBS: And what's burgoo?

SECOND SCOUT: Food, that's what attracts the ministers. Hope they leave enough for us kids.

MR. CASSIDAY: Come, boys, let's go down and get our paraphernalia.

(As they exit.)

FIRST SCOUT: I feel awful sorry for you, Miss Jacobs, 'cause you're a girl, you know.

(Miss Jacobs gets to work at desk. Man appears in doorway. Woman some distance behind.)

MAN: Er'a hem—is the preacher in?

MISS JACOBS: Yes, he's here, but he's busy just at present, anything I can do for you?

MAN: (Hesitatingly.) No, no, I guess not, I wanted to see the preacher.

MISS JACOBS: Well, if it's important, I can call him. (Silence.)

MISS JACOBS: Is it important?

MAN: Er, no, er, rather I meant to say, er, yes, I, er, we came———.

(Man walks in cautiously, leans over desk and whispers.)

MISS JACOBS: Oh! So that's it! Well, I'd call that rather important business. Sit down, both of you, and I'll call the preacher.

(Miss Jacobs walks toward door. Man follows after her and whispers.)

MISS JACOBS: Yes, the law requires two, but the sexton's down stairs, I'll call him.

(Miss Jacobs walks to door on opposite side of room and calls.)

MISS JACOBS: Oh, Mr. Black, Mr. Black, there's a couple up here, waiting.

(Then walks to main door and exits calling.)

MISS JACOBS: Dr. Thomas, Oh, Dr. Thomas. Here's a wedding fee for your wife.

GIRL: (Anxiously.) You didn't forget the ring, did you?

(Man hunts in vest pocket, transfers hat to other hand and hunts in other vest pocket. Hands hat to girl and starts hunting madly through all pockets.)

(Dr. Thomas and Miss Jacobs enter and from other side, Mr. Black, rolling down shirt sleeves.)

—————CURTAIN—————

We include a number of pages of interesting facts and a list of valuable possessions of the church. Many more, of course, might be. We have had in mind, in including some of these items and papers, simply preserving them for posterity. The Roll of Officers; The Memorial Windows; Centennial Committees; The Memorials; The Church Bulletin; The Invitations and Program; Soldiers' Memorial Tablet; The Memorial Tablet to Ministers; The Centennial Dinner Picture; Pictures of the Church Secretaries; The Five Generations, and last and most important of all, "The Mistress of the Manse."

Those who have served the Church as Elders or Deacons and the date of ordination of each is given below. In 1914, the Church voted to adopt the Rotary or Limited Term Plan. Several have therefore served more than once. A complete record of terms and changes are in the hands of the Clerk of the Session.

ROLL OF ELDERS.

Name.	Ordained.
John Moore	January 30, 1828
Samuel Reid	January 30, 1828
Isaiah Stillman	January 30, 1828
John H. Moore.....	January 30, 1828
Ebenezer S. Phelps.....	January 3, 1832
Elijah Slater	January 3, 1832
James L. Lamb.....	June 4, 1835
Joseph Torrey	June 4, 1837
Edmund R. Wiley.....	June 4, 1837
James M. Duncan.....	December 1, 1839
Asahel Stone	October 16, 1842
Joseph K. Lewis.....	January 1, 1849
Edmund G. Jones.....	January 1, 1849
Henry C. Remann.....	January 1, 1849
John Todd, M. D.....	June 22, 1849
Henry Van Hoff.....	July 11, 1850
Robert Officer	April, 1854
Thomas Lewis	August, 1854
Thomas H. Bergen.....	October 31, 1857
William A. Bennett.....	October 31, 1857
Josiah Waddell	October 31, 1857
Thos. S. Henning, M. D.....	February 8, 1861
Richard H. Beach.....	October 13, 1867
Christopher C. Brown.....	October 13, 1867
William H. Hayden.....	October 13, 1867
James P. Bryce.....	October 13, 1867
James L. Lamb.....	October 13, 1872
John S. Vredenburg.....	October 13, 1872
Joshua G. Lamb.....	December 19, 1880
Roland W. Diller.....	December 19, 1880
Daniel C. Brown.....	December 19, 1880
Edward P. Beach.....	December 19, 1880
John W. Dalbey.....	December 19, 1880
George B. Hemenway.....	December 19, 1880
Andrew M. Brooks.....	December 19, 1880
George White	December 19, 1880
A. A. Patteson, M. D.....	September 14, 1885
Alexander L. Patteson.....	August 11, 1893
Thomas Condell	July 3, 1905
George B. Winston.....	July 3, 1905
Walter E. Edmonds.....	July 3, 1905
Lewis S. Miller.....	July 3, 1905

Name.	Ordained.
Isaac R. Diller.....	July 3, 1905
Ralph N. Baker.....	June 4, 1909
Charles M. Bowcock.....	June 4, 1909
David A. DeVares.....	June 4, 1909
Edward R. Talbott.....	June 4, 1909
Fred S. Brown.....	April 10, 1912
Robert T. Brown.....	January 28, 1914
John L. Pickering.....	April 1, 1914
Warren R. Bailey.....	January 28, 1914
D. D. Flanner.....	January 28, 1914
Harry C. Barnes.....	January 27, 1915
John E. George.....	January 27, 1915
Charles F. Mills.....	January 28, 1914
R. Francis Ruth.....	January 26, 1916
Shelby C. Dorwin.....	January 27, 1915
John C. Hanna.....	January 26, 1916
W. Edgar Sampson.....	April 25, 1917
Barnard L. Catron.....	April 6, 1921
Grafton Munroe.....	January 28, 1920
Wilbur C. Hoover.....	January 28, 1920
George M. Wilson.....	January 28, 1920
James H. Danley.....	January 28, 1920
Noah C. Bainum.....	January 28, 1920
L. M. Cunningham.....	April 6, 1921
Frank H. McKelvey.....	January 4, 1922
Albert H. Rankin.....	April 4, 1923
James M. Furry.....	April 4, 1923
Berton W. Hole.....	April 2, 1924
Julian L. Vallette.....	April 1, 1925
Edward M. Majors.....	April 7, 1926
Henry L. Child.....	March 30, 1927
Clarence O. Miller.....	March 30, 1927
Church G. Todd.....	March 30, 1927
H. M. Thrasher.....	November 16, 1927
Harry P. Jones.....	January 11, 1928
Alex. B. Macpherson.....	January 11, 1928

ROLL OF DEACONS.

Name.	Ordained.
Edward P. Beach.....	July, 1867
Edwin A. Wilson.....	July, 1867
S. C. Runyan.....	October, 1867
John T. Stuart.....	February, 1869
R. F. Ruth.....	January, 1877
Frederick W. Sutton.....	January, 1877
Henry Van Hoff.....	January, 1877
George B. Hemenway.....	January, 1877
William A. Turney.....	January, 1877
William C. Cowgill.....	January, 1877
Thomas Condell	January, 1877
LaRue Vredendburgh	January, 1890
Charles F. Mills.....	January, 1890
Samuel H. Gehlman.....	January, 1890
Joseph B. Perkins.....	January, 1890
George B. Winston.....	January, 1891
Harry B. Allen.....	January, 1891
Austin A. Taylor.....	August, 1893
Ralph N. Baker.....	July, 1905
Albert Carver	July, 1905
George A. Farmer.....	July, 1905
Grafton Munroe	July, 1905
Charles H. Sutton.....	July, 1905
Edward R. Talbott.....	July, 1905
Warren R. Bailey.....	July, 1909
Thomas L. Jarrett.....	July, 1909
Charles L. Patton.....	July, 1909
Albert H. Rankin.....	July, 1909
Shelby C. Dorwin.....	January, 1914
R. Francis Ruth.....	January, 1914
Samuel J. Willett.....	January, 1914
S. O. Pearce.....	April, 1914
William A. Baker.....	January, 1914
Alex. B. Macpherson, Jr.....	January, 1914
George M. Wilson.....	January, 1914
Harry A. Barnes.....	April, 1914
Ogden B. Munroe.....	April, 1915
Alfred Booth	January, 1914
Charles L. Patton.....	January, 1914
John E. George.....	April, 1914
John P. Lloyd.....	January, 1915
Thomas English	January, 1915
Otho A. Gillin.....	January, 1915
Carley H. Hoy.....	April, 1917
David Chandler Prince.....	January, 1917
William Harding	January, 1917
Benjamin F. M. Cassiday.....	April, 1917
George E. Morton.....	January, 1919

Name.	Ordained.
Elmer R. Cogswell.....	January, 1920
Clarence E. Dauner.....	January, 1920
Allen G. Call.....	January, 1920
Walter S. Todd.....	January, 1920
Charles G. Maxwell.....	January, 1920
Henry H. Jannssen.....	January, 1920
Louis J. Titus.....	January, 1920
Frederick S. Sperry.....	January, 1920
Frank H. McKelvey.....	April, 1921
J. Fleetwood Connelly.....	April, 1921
Roger E. Chapin.....	April, 1921
Robert S. Hudson.....	March, 1922
Harry M. Thrasher.....	March, 1922
John H. Nims.....	March, 1922
Alexis E. Stoddard.....	March, 1922
Julian L. Vallette.....	April, 1924
Sven J. Krogdahl.....	April, 1923
Edgar S. Boyd.....	April, 1923
Albert C. Millspaugh.....	April, 1923
Charles M. Fox.....	April, 1925
Church G. Todd.....	April, 1924
Donald O. Needham.....	April, 1924
Elmer C. Whittaker.....	April, 1925
Clarence F. Brumbach.....	April, 1925
Robert P. Butts.....	April, 1925
Paul W. Pickering.....	April, 1925
W. I. Woodruff.....	December, 1926
Charles M. Fox.....	April, 1926
Herman Helmle	April, 1926
Harold C. George.....	April, 1926
Christopher B. Stuart.....	April, 1926
Ross L. Weller.....	March, 1927

The church has six memorial windows; each one the highest work of art and greatly admired by a host of visitors. They are dedicated and inscribed as below:

1. To the glory of God and in loving remembrance of
Bernard Stuve Mary L. Wilson Stuve
Wilson Stuve Eleanor Illinois Stuve
Mary C. Stuve Clementine Stuve Knudson
Alice Stuve Jarrett

2. In memory of a beloved father,
Benjamin Stephenson Edwards.
Born 1818—Died 1886.
Kept by the power of God—Through faith unto salvation.

- | | | |
|----|----------------------|-------------------------|
| 3. | Sarah Irwin Ferguson | Elizabeth Ferguson Bunn |
| | 1806—1886 | 1832—1886 |
| | Sarah Bunn Jones | |
| | 1856—1892. | |

- | | | |
|----|---|--|
| 4. | Stuart Brown | Kate Hay Brown |
| | 1860—1924 | 1864—1923. |
| | There is a prince and a
great man fallen this day. | Give her the fruit of her
hands and let her own works
praise her in the gates. |

5. Christopher C. Brown
October 21, 1834,
May 6, 1904.

6. To the glory of God and in loving remembrance of
Mrs. Mary McKee Homes
For eighteen years principal of the
Bettie Stuart Institute.
By her devoted pupils.

CENTENNIAL COMMITTEES.

1. HOMECOMING—

Mr. Shelby C. Dorwin, Mrs. A. E. Prince, Mrs. L. L. Flinn,
Mr. Albert Rankin.

2. FORMER PASTORS—

Mr. Isaac R. Diller, Dr. Grafton Munroe, Mr. George
Brinkerhoff, Sr.

3. FINANCE—

Mr. John E. George, Mr. John H. Sikes, Mr. Thomas C.
Smith, Mr. George Bunn.

4. HISTORY—

Mrs. Frank Ide, Mr. O. L. Herndon, Mrs. W. Edgar Samp-
son, Miss Sallie Brown, Miss Jeanette Smith, Miss Elsie
Logan, Mrs. St. John Wines, Miss Nelie Hemenway.

5. PROGRAM—

Dr. John T. Thomas, Dr. C. B. Stuart, Mrs. H. L. Child.

6. PAGEANT—

Mr. J. L. Pickering, Miss Alice Bunn, Mrs. R. C. Lanphier,
Mr. B. L. Catron.

7. YOUNG PEOPLE'S NIGHT—

Mr. Julian Vallette, Mr. B. F. Cassiday, Mr. Harold George,
Mr. Donald O. Needham, Mr. Roderick Antrim, Miss
Louise M. Jacobs.

OF SPECIAL INTEREST.

A beautiful baptismal fount given by Mrs. Janet Waring in memory of her son is inscribed—

WILLIAM SHEPHARD WARING, 1880—1916.

An elegant Communion table given by the wife and daughter of Mr. Geo. B. Hemenway, elder in this church 1880—1922.

The old bell which is not very accessible, being in the tower, was given by the young ladies of the church in 1853. It has for many years been known for its beautiful tone.

The great three-manual Austin organ with its chimes was erected in 1915.

Among the priceless possessions of the church is an old Communion Service, given by the ladies of 1837 and still in use.

The Memorial Tablet to World War Soldiers was dedicated November 16, 1919. The dedication address was delivered by the Hon. Frank O. Lowden, former Governor of Illinois and still a member of this church.

The Classical Memorial Tablet to the Former Pastors was dedicated in 1923. It is on the northwest wall and is admired by all.

Abraham Lincoln—Family Pew
1852—1861

This pew occupied during his residence in Springfield, Ill., by

Abraham Lincoln

Presented by his personal friend,

John W. Bunn

First Presbyterian Church

April 14, 1912.

First Presbyterian Church

"The Church that is surrounded by Springfield"

ORGANIZED 1828

SPRINGFIELD, ILLINOIS

CAPITOL AT SEVENTH

REV. JOHN T. THOMAS, D. D., PASTOR

Study in Church.

Phone Main 4779.

Manse, 937 S. Second

Phone Main 3382.

Miss Louise Jacobs, Church Secretary

Office in Church, Seventh and Capitol.

Phone, Main 4779.

OUR MISSIONARIES

Rev. W. A. Freidinger

Mrs. Elizabeth March Freidinger

Zahleh Lebanon, Syria

The flags in the center of the church indicate pew occupied by

Abraham Lincoln and family, 1852-1861.

We are glad to have visitors sign the Visitors' Register in the vestibule.

THE OFFICIARY—LEADERS OF ORGANIZAITONS
THE CHOIR—AS DURING "THE CENTENNIAL"

THE SESSION

Class 1928	Class 1929	Class 1930
Isaac R. Diller, Clerk	J. L. Pickering	J. C. Hanna
H. M. Thrasher	Thomas Condell	A. H. Rankin
Harry P. Jones	Shelby C. Dorwin	Alex Macpherson
W. Edgar Sampson	Frank McKelvey	C. G. Todd
Julian Vallette	E. M. Majors	C. O. Miller

THE BOARD OF DEACONS

Class 1928	Class 1929	Class 1930
Benj. F. Cassidy	Robert Hudson	E. S. Boyd
E. C. Whittaker	C. M. Fox	A. E. Stoddard
W. I. Woodworth	Herman C. Helmle	Ross Wel'er
Paul Pickering	Harold George	Dr. Ogden Munroe
Robert Butts	Dr. C. B. Stuart	S. J. Krogdahl

THE BOARD OF TRUSTEES

Class 1928	Class 1929	Class 1930
Alexander Macpherson,	John H. Sikes	Clayton Barber,
Treasurer	Robert Troxell	Chairman
George W. Bunn	Emmett V. Poston	R. C. Lanphier
Corwine E. Roach		B. L. Catron
Assistant to Treasurer—Miss Ella Cunningham. Office in church.		

THE CHURCH SCHOOL

Director—Miss Louise Jacobs.
Secretary—Miss Bessie Winters.
Treasurer—Mr. Robert Hudson.
Superintendent Adult Department—Mr. C. G. Todd.
Superintendent Young People's Division—Mr. Donald O. Needham.
Superintendent Junior Department—Mrs. J. A. Lindquist.
Superintendent Primary Department—Mrs. John G. Miller.
Superintendent Beginners Department—Mrs. John H. Sikes.
Superintendent Cradle Roll—Mrs. Frank P. Ide.
Superintendent Home Department—Mrs. Wirt Edwards.

THE MEN'S CLUB

THE WOMAN'S AUXILIARY

Mrs. C. D. Wright, President (With ten circles)

THE WOMAN'S MISSIONARY SOCIETY

Mrs. John T. Thomas, President

THE MIZPAH CIRCLE

THE DORCAS CIRCLE

Mrs. Wilbur C. Hecver, President Miss Lavinia Smith, President

THE LIGHT BEARERS

THE YOUNG PEOPLE'S SOCIETY

Katie Whittaker, President Thelma Ramsey, President

JUNIOR-INTERMEDIATE SOCIETY

Virginia Coffield, President

WESTMINSTER CIRCLE

THE BOY SCOUTS OF AMERICA

Mary Louise Whittaker, President James B. Cassiday, Jr., Scoutmaster

THE GIRL SCOUTS OF AMERICA

Mrs. Harold Gibson, Captain

THE MINISTRY OF MUSIC

Miss Helen Nettleton—Organist-Director

Mrs. John Black, Soprano

Mr. Charles Fetzer, Tenor

Mrs. Robert White, Contralto

Mr. Clinton Brown, Baritone

Violinist—Mr. George Killius

Alexander Black, Sexton

(We give below the Invitation mailed January 19th, 1928.)



January, 1828

January, 1928

THE MINISTER AND OFFICERS

Session, Deacons and Trustees together with the entire membership
cordially invite you to share with them in celebrating

The One-Hundredth Anniversary

of the organization of the

First Presbyterian Church

Springfield, Illinois

Sunday, January Twenty-ninth to Sunday, February Fifth

Both inclusive

They are especially eager to have all members, former members
and friends present at the

Homecoming Services

Sunday, January Twenty-ninth, Nineteen Hundred Twenty-eight

Morning and Evening

and the

Homecoming Reception

Monday, January Thirtieth, Nineteen Hundred Twenty-eight
at Eight o'Clock in the Evening

IN THE CHURCH PARLORS

Committee on Invitation { Mrs. A. E. Prince
Mrs. L. L. Flinn
Mr. A. H. Rankin
Mr. Shelby C. Dorwin

PROGRAM WITHIN

JANUARY TWENTY-NINTH—HOMECOMING SUNDAY.

The Rev. Donald C. MacLeod, D. D., of Omaha, Neb., the only living former pastor, is special preacher. Dr. MacLeod was installed September, 1913, and resigned December, 1917.

MONDAY, JANUARY THIRTIETH—HOMECOMING RECEPTION—

8:00 P. M.

Dr. and Mrs. MacLeod, together with the families and descendants of all the former pastors are to be guests of honor.

TUESDAY, JANUARY THIRTY-FIRST—WOMAN'S DAY.

During the entire hundred years, the First Church has been blessed with a wonderful company of gifted, consecrated women. The program will include an afternoon tea with papers and reminiscences and an evening service open to all with address by the Rev. John T. Stone, D. D., former moderator of the General Assembly, beloved minister of Fourth Church, Chicago.

WEDNESDAY, FEBRUARY FIRST—CENTENNIAL DINNER—

6:30 P. M.

Greetings from "Our Colonies." North Sangamon, Westminster, Third, Fifth and Clementine Memorial Presbyterian Churches. The Council of Churches. Our older members. Stereopticon pictures of seven former ministers, church buildings, etc.

Congregational dinner for which reservations must be made.

THURSDAY, FEBRUARY SECOND—HISTORICAL PAGEANT—

8:00 P. M.

This will be given in the spacious auditorium of the Springfield High School. The organization, history, and work of the church will be portrayed in a series of episodes. Admission free, public invited.

FRIDAY, FEBRUARY THIRD—"YOUNG PEOPLE'S DAY."

"The Hope of the Future"—"The Church of To-morrow."

The finest body of young people the church ever had are the Modern Young People. Miss Mary Murphy, Church Secretary, October, 1920—December, 1925, will speak briefly.

Address—The Rev. James I. Vance, D. D., ex-moderator of the Presbyterian General Assembly, writer, traveler, lecturer, minister for 20 years at First Church, Nashville, Tenn.

Dinner 6:30 P. M.

SATURDAY, FEBRUARY FOURTH.

The Rev. Robert E. Speer, D. D., moderator of the General Assembly, Executive Secretary of Foreign Missions.

SUNDAY, FEBRUARY FIFTH—HISTORICAL SUNDAY.

Sunday morning, Dr. Thomas will deliver the Historical Address. Sunday afternoon, 4:30, it is planned to have a Union Communion Service of all the ministers and churches in the Presbytery.



FIRST PRESBYTERIAN CHURCH SPRINGFIELD, ILLINOIS.

TO THOSE MEMBERS OF THIS CHURCH AND
CONGREGATION WHO GAVE THEIR SERVICES
TO THEIR COUNTRY IN THE WORLD WAR.

GEORGE ALBERT ARMSTRONG
FRANK D. BAKER
WILLIAM A. BAKER
JOSEPH DEAN BERRY
EROLD H. BOWCOCK
ROBERT WADE BRADISH
ERKEST BRADSLAW
BAXTER LATHAM BROADWELL
NORMAN K. BROADWELL
STUART BROADWELL, JR.
GEORGE NORMAN BRINKERHOFF
JOHN W. BRINKERHOFF
CHRISTINE BROWN
MILTON RAY BROWN
OWSLEY BROWN
HOWARD BEYER
GEORGE W. BURN, JR.
WILLARD BURN
CHARLES H. CASHFIELD
BENJAMIN R. CASSIDY
ROGER E. CHAPIN
CHARLES E. COLLEY
CLARENCE E. DAWNER
EUGENE C. DAY
RICHARD W. DECASTROS
OLIVER WENDELL DEFRATIS
CLARA DOCKUM
A. GEORGE EDWARD
ROBERT F. EDWARD
FRANK L. EDWARDS
FRANK J. ENGLISH
EARL E. EKKERCKA
JOHN W. FAULDS
HARRISON D. FISCHER
CLIFFORD GATNEY

EVERETT E. GERMAN
ROBERT LEE GRIFFIN
PHILIP W. HANNA
WILLIAM WRIGHT HARTS
GEOFFRIC HEGON
EARL C. HENNING
JOHN W. HERNIMOK
RICHARD F. HERNIMOK
CLARENCE HUBERT HOLCOMB
HAROLD E. HOLCOMB
CHARLES WILLIAM JAGERMAN
LOUIS VALMER JAYNE
EMMER A. E. JOHNSON
WILLIAM J. LUEBELER
FRANK ALBERT LEOS
JOSEPH GARY LEOS
ALFRED Y. LANTHIER
CHARLES GORD LANTHIER
JOHN E. LASWELL
JAMES E. LATTNER
HENRY RUSTON LATTNER
WILLIAM J. LEAVERTON
LOUIS J. LIEBKANN
LATE LEWIS
FELLMON STOUT LEWIS
HOWARD LOGAN
J. HENRY LOZGESELE, JR.
C. E. FULLMAN LOWDER
ARGUS FINLEY MACLEOD
ALEXANDER B. MACFERRISON
ROBERT FRANK MARSHALL
BERNETH KOLBZAF
EVERETT E. LORCHARD
GILBERT C. MILLER
ROY E. MOORE

OGDEN E. MURKOE
CHARLES EDWARD MURRAY
ADEER NAJUK
LESLIE ARTHUR NEIL
ADAM NELCH
FRANK E. NORTEGOTT
CHARLES L. PATTON
EDMUND RAYMOND PEELISER
PAUL W. PIGHERING
RAYMOND PRESSLER
DAVID CHANDLER PRINCE
VIRGINIA PRINCE
MILTON S. PULVER
CHARLES MILPE RYAN
WALTER RIDGWAY RYAN
WILLIAM J. SHAW
CLARENCE SHAW
HAROLD L. C. SMITH
HAROLD AUGUSTUS SMITH
PETER A. STEIFF
PAUL ST. JOHN
ALEXIS E. STODDARD
CHRISTOPHER E. STUART
ROBERT VIRGIL STUREMAN
WALTER S. TAPP
ALFRED R. TRACY
FRED E. TUSCHNET
REYNOLDS M. VREDEBURGH
DORIS LEE WATTS
RICHARD E. L. WEAVER
FREDERICK CHIFFORD WHITE
ARTHUR E. WICKAL
JOHN WILLIAMS
PORTER WILLIAMS

"IT IS NOT MERELY FOR TO-DAY BUT FOR ALL
TIME TO COME THAT WE SHOULD PERPETUATE
FOR OUR CHILDREN'S CHILDREN THAT GREAT
AND FREE GOVERNMENT WHICH WE HAVE
ENJOYED ALL OUR LIVES"

The beautiful Marble Tablet on the northwest wall of the Auditorium is dedicated to the seven former Pastors of the Church. This was placed in January, 1923. The inscriptions are as follows:

FIRST
PRESBYTERIAN
CHURCH
ORGANIZED 1828

PASTORS

JOHN G. BERGEN, D.D.
1828—1848

* * *

JAMES SMITH, D.D.
1849—1856

* * *

JOHN H. BROWN, D.D.
1857—1864

* * *

FREDERICK H. WINES, D.D.
1865—1869

* * *

JAMES A. REED, D.D.
1870—1888

* * *

THOMAS D. LOGAN, D.D.
1888—1913

* * *

DONALD C. MACLEOD, D.D.
1913—1917

* * *

JOHN T. THOMAS, D.D.
1918—



CENTENNIAL BANQUET.

HARVEY FIELD STUDIOS

CHURCH SECRETARIES.



MARY H. MURPHY 1920—1926.



LOUISE M. JACOBS 1926—

TWENTY MEMBERS ENROLLED OVER FIFTY YEARS AGO.

Joining First Presbyterian Church June 19, 1858, Miss Susan P. Chenery now of Los Angeles, California, is the oldest living member.

Following are other members of the Church, living today who joined at least fifty years ago:

Mrs Mary Coe Sims
March 3, 1866—City.

Mrs Susan E. Hemenway
June 3, 1866—City.

Mrs. Anne M. Perkins
June 3, 1866—City.

Mrs. Hattie B. Harts
June 1, 1867—Chicago.

Miss Virginia S. Hackney
February 24, 1868—City.

Samuel H. Gehlman
January 16, 1870—St. Louis, Missouri.

R. Francis Ruth
January 14, 1872—LaJolla, California.

Mrs. Mary B. Harlan
October 3, 1873—City.

Mrs. Elizabeth Brainard
September 11, 1874—New York City.

John Howe Brown
March 12, 1877—City.

Harmon Brown
March 12, 1877—City.

Shelby C. Dorwin
March 12, 1877—City.

Miss Lillie Fisher
March 12, 1877—Ames, Iowa.

Frederick O. Fox
March 12, 1877—Peoria.

Mrs. Annie Lamb
March 12, 1877—City.

Mrs. Alice Shepherd Mitchell
March 12, 1877—City.

Charles H. Sutton
March 12, 1877—City.

Mrs. Ella Susan Talbott
March 12, 1877—City.

Mrs. Addie Warren
March 12, 1877—City.

Miss Jennie Hamer Craft
September 1, 1878—City.

I. R. DILLER, Clerk.

THE FIFTH GENERATION WAS REPRESENTED BY THREE
FAMILIES AS FOLLOWS:

Betty Latham Broadwell on two sides.
Catherine Tabor—Wife of Philip C. Latham.
Olive Priest—Wife of George C. Latham.
Olive Latham—Wife of Stewart Broadwell.
Betty Bradburn—Wife of Norman M. Broadwell.
Betty Latham Broadwell—A great, great, grand-daughter.

Ann Foster—Wife of Washington Iles.
Virginia Iles—Wife of Norman M. Broadwell.
Olive Latham—Wife of Stewart Broadwell.
Betty Bradburn—Wife of Norman M. Broadwell.
Betty Latham Broadwell—A great, great, grand-daughter.

Five generations of the Bunn Family have been connected with the Church.

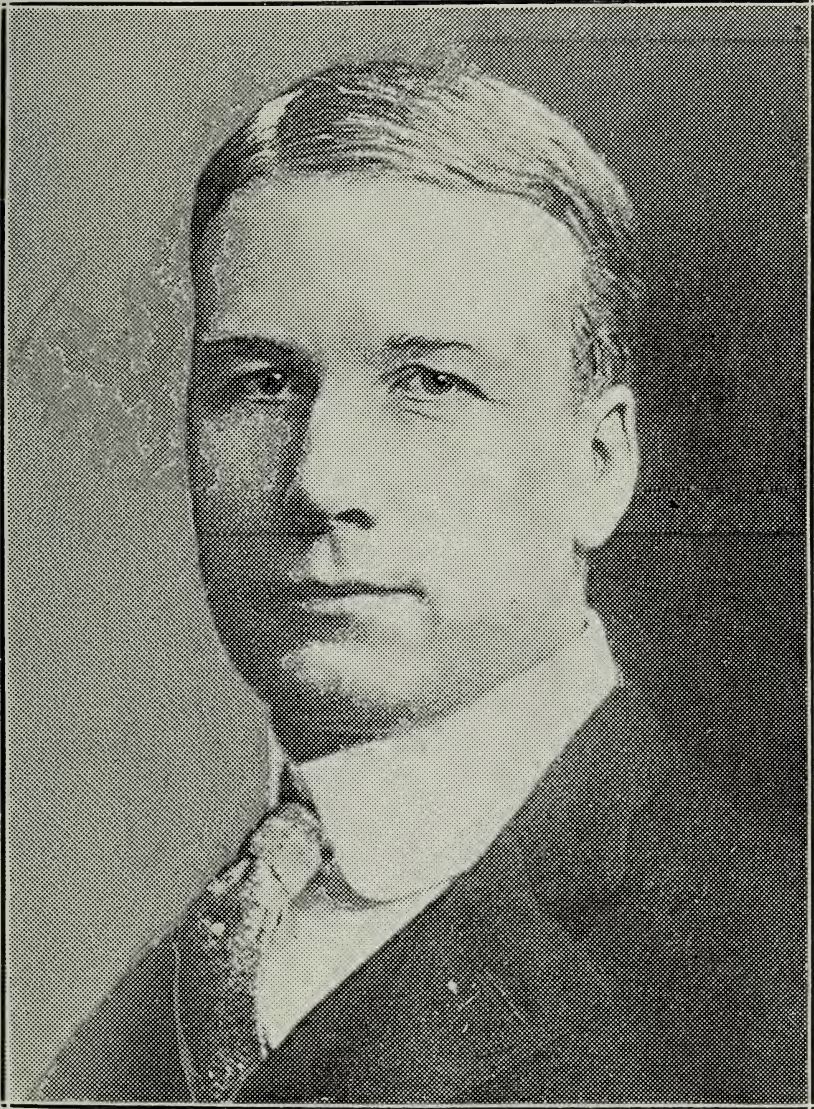
Sarah Irwin Ferguson.
Elizabeth Ferguson Bunn.
George W. Bunn.
George W. Bunn, Jr.
Sarah Bunn and George W. Bunn, 3rd.

Henrietta Herndon, daughter of Dr. R. F. Herndon, Richard Fleetwood Herndon, his son represent the Fifth Generation of Ann Foster.

Ann Foster—Wife of Washington Iles.
Cordelia Iles—Wife of Obed Lewis.
Kate Lewis—Wife of R. F. Herndon.
Dr. R. F. Herndon—Son of Kate Lewis Herndon.
Henrietta Herndon—Daughter of Dr. R. F. Herndon.
Richard Fleetwood Herndon—Son of Dr. R. F. Herndon.

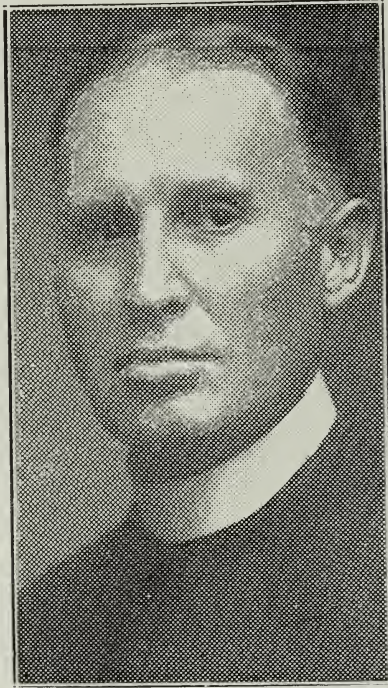


MRS. JOHN T. THOMAS,
"The Charming Mistress of the Manse."



ROBERT E. SPEER, D. D.,

Moderator of the General Assembly, Executive Secretary of Foreign Missions; writer, traveler. Dr. Speer delivered an address Saturday evening, February the 4th.



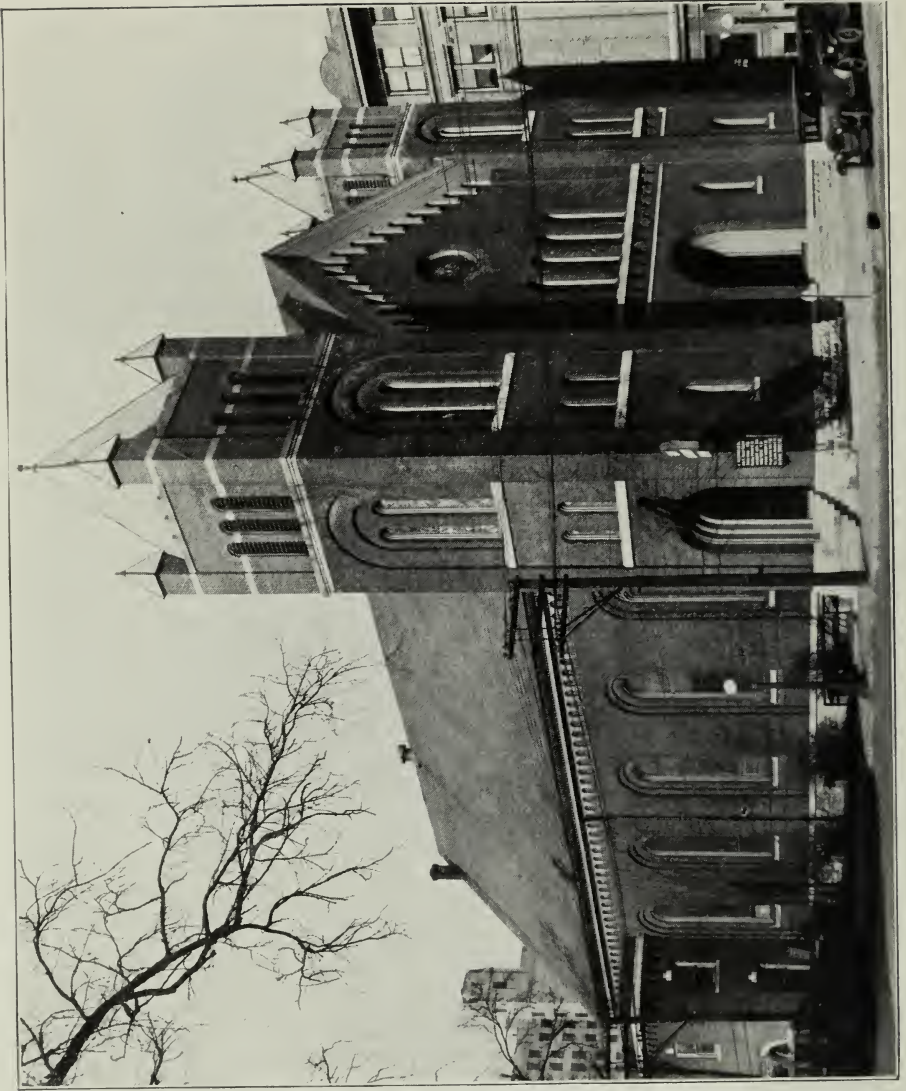
The REV. JAMES I. VANCE, D. D.,

Former Moderator of the Presbyterian General Assembly (South); writer, traveler, lecturer, minister for 20 years at First Church, Nashville, Tenn. Dr. Vance addressed the Young People, Friday evening, February 3rd.



The REV. JOHN TIMOTHY STONE, D. D.,

Former Moderator of the General Assembly, beloved minister of Fourth Church, Chicago. Dr. Stone delivered an address Tuesday evening, January 31st, in the Church Auditorium.



FIRST PRESBYTERIAN CHURCH—PRESENT BUILDING.

*The Editor is indebted to Mr. and Mrs. S. A. Oldfield,
111 South Fifth Street (Photographers), for a number
of photographs and pictures used in this booklet.*





UNIVERSITY OF ILLINOIS-URBANA
285.177356F5190 C001
THE ONE-HUNDREDETH ANNIVERSARY OF THE ORG



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Acid Free
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